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# THE MISSIONARY HERALD

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THE Minutes of the Annual Meeting of the Board at Grinnell will be given in our next issue. We print in this number some of the papers there read, and have room only for a few notes in regard to

**The Annual Meeting** the meeting, which certainly can be characterized as one of unusual interest and power. The first session, opening at the unusual hour of 9.30 in the morning of Tuesday, October 11, had an attendance comfortably filling the large and commodious First Church of Grinnell. The afternoon and evening sessions crowded the house to its utmost capacity, as did the session of Thursday forenoon. On Tuesday and Wednesday evenings there were large overflow meetings. The business session of Wednesday afternoon was also well attended. The missionary exhibit in a building opposite the church was a new feature, and attracted much attention. It was apparent that this meeting of the Board was held in close connection with the National Congregational Council, for at Wednesday's session some 500 persons arose, indicating their purpose to take the special train on Thursday noon for Des Moines. The hospitalities of the churches of Grinnell were most gracious, and the arrangements for the meetings were all that could be desired.

WITH one exception, Grinnell is the farthest point west at which an annual meeting of the Board has been held, that exception being Des Moines in 1886. In the absence of any burning issue the attendance

**Representation** this year was phenomenal. The Entertainment Committee provided for nearly six hundred guests, while many were provided for independently. There was an unusually large number of pastors present from all over the country, and especially from Iowa and neighboring states. The attendance of Corporate Members was especially representative, New England having forty-three members present, while all of the Hawaiian and also the Iowa and Missouri members were present. In all 120 Corporate Members were in attendance. The attendance of missionaries was very large for a meeting so far west. Many were stopped upon their way across the country, either returning home or going out to their missions. Several of these were new missionaries upon their way to their respective fields. One could not fail to hear, on every side, the remark, "The best speeches and those which stirred us most were made by the missionaries."



THE dominant note that ran through the great assemblies was personal responsibility for the vast onward movement of the abiding kingdom in the fields for which this Board is responsible. The marvelous greatness of the work, its far-reaching import, and its relations to the personal life of all who share in it rang out in the reports from the fields, the special paper from the Prudential Committee, the addresses of Dr. F. E. Clark and Dr. J. B. Gregg, and was the theme running through the impressive sermon of Dr. Reuen Thomas.

THE Board decided to adjourn on Thursday noon on account of the opening of the sessions of the National Council at Des Moines, making it impossible to hold the communion service upon Thursday afternoon, as called for by the by-laws of the Board. The Committee of Arrangements at Grinnell therefore planned for this service in connection with the sermon on Tuesday evening. In spite of the immense audience in the galleries, which could not be reached, the service was most impressive. The fitness of joining this service with the annual sermon was manifest.

THREE vacancies on the Prudential Committee, caused by the death of Dr. Elijah Horr, and the retirement, according to the rule of the Board, of Dr. William W. Jordan and Col. Charles A. Hopkins, were filled at the Annual Meeting. Messrs. Jordan and Hopkins have served, the former eleven years and the latter ten years, with great diligence and devotion, and they are entitled to the heartiest thanks of the members of the Board for their unwearied services. To fill these vacancies Mr. Herbert A. Wilder, of Newton, Rev. John H. Denison, pastor of the Central Church, Boston, a grandson of Pres. Mark Hopkins, and Rev. Edward M. Noyes, pastor at Newton Center, Mass., were elected.

THE tide of interest and feeling rose to its height on Thursday morning when, after four or five most impressive addresses by returned missionaries, ten new recruits, who were on their way to their respective fields, came upon the platform together. Their cheering, hopeful, and inspiring testimony, followed by a tender prayer of consecration, profoundly moved the large assembly. This impressive and touching scene was followed by a suggestion that a sum be raised for the opening of a much needed mission station at Beira, East Africa, and that this be done as a memorial to Mrs. Sydney Strong, who, after her work in Africa with the Deputation, died on her passage home from this port of Beira. The suggestion was most cordially received, and pledges and gifts, ranging in size from small coins to \$500, were placed in the contribution boxes, amounting to a little over \$6,000.

SOME of the papers presented at the Annual Meeting are already in type, and others will doubtless be printed later. Those that can be furnished now are the "Annual Survey of the Missions," the paper by Dr. Barton on "The Abiding Kingdom," and the sermon by Dr. Reuen Thomas.

WITH great cordiality, as well as unanimity, the Board confirmed the nomination, made by the committee appointed a year ago, of Rev. Cornelius H. Patton, D.D., of St. Louis, as Secretary in the Home Department, whose likeness is given on the cover of this issue of the *Herald*. Dr. Patton comes of an honored ancestry, his grandfather, Rev. William Patton, D.D., having been a prominent pastor in New York City, and his father, Rev. W. W. Patton, D.D., after a pastorate in the First Congregational Church of Chicago, was president of Howard University, Washington. He was graduated from Amherst College in 1883, and from Yale Divinity School in 1886. After pastorates at Westfield, N. J., and Duluth, Minn., he took the charge of the First Church of St. Louis in 1898, where he has rendered conspicuous service, not merely in his own church, but in the community, in which he has made himself a recognized leader. It is with great reluctance that the people of St. Louis release Dr. Patton, and with equal reluctance that he leaves the pastorate, the work of which is most congenial to him. But he recognizes the importance of the position to which he is now called, and we are assured that he will enter upon its duties with enthusiasm and the devotion of all his energies. He will be welcomed most cordially by his associates at the Missionary Rooms, as well as by the churches of our broad land whose helper he will seek to be. It is expected that Dr. Patton will enter upon his duties early in December.

MUCH interest centered in the question as to whether the Board would favor the merging of the *Missionary Herald* with other magazines, representing the six national benevolent societies of the Congregational churches. The entire matter was referred to a special committee of seven, Pres. Cyrus Northrop, chairman, who had before them the large number of communications on this subject recently received from the Corporate Members. That committee after most careful investigation reported, unanimously recommending that for the present the *Missionary Herald* be continued as the separate and distinct organ of the Board. This report was adopted by the Board with practical unanimity.

THE month of September is always the leanest, because practically it is the shortest month of our financial year. It is to be hoped that the months which follow will show a material advance, and it is eminently desirable that the advance should be made in the earlier part of the year.

	September, 1903	September, 1904
Donations . . . . .	\$12,740.99	\$9,375.26
Legacies . . . . .	8,441.61	8,025.00
	<hr/> \$21,182.60	<hr/> \$17,400.26

Decrease in donations, \$3,365.73; decrease in legacies, \$416.61; total decrease, \$3,782.34.

THE annual Foreign Missionary Day of our Congregational Sunday schools falls this year upon October 30. Circulars and programs for use on that day have been sent in ample quantities to all Congregational Sunday schools in the land. A concert exercise has been prepared with great care, the topic being "The Call of Young Japan," and it is hoped that all our Sunday schools will observe the day, and be led to appreciate and respond to not only the call from Japan, but from all parts of the unevangelized world.

**Sunday School  
Foreign Missionary Day**

ON October 5 a cable message was received from Captain Garland reporting the *Morning Star* as having arrived at Singapore, Straits Settlements, adding that all on board were well, and that the vessel was proving all they anticipated. It is expected that by the time these pages reach our readers the vessel will be nearing its home in the Caroline Islands. And this leads us to the statement, which we are sure will surprise our readers as it certainly has us, that after due waiting for reports from our Sunday schools covering gifts for the purchase of the vessel, it is found that so far not quite ten thousand dollars have been contributed. In view of the history of our missionary vessels, and the fact that for the building of each one of the four previous vessels the children have contributed several thousand dollars more than was required, it is difficult to understand how, in this last case, there should be such a deficit. Over five thousand Sunday schools have been addressed twice by circular letters since the present vessel was purchased, asking for gifts. Not over two thousand of these schools have as yet contributed. The necessity of another appeal, therefore, is apparent. We believe the children will not fail us if they only have the matter brought to their attention. We have reason to believe that there are more than three hundred thousand scholars in our Congregational Sunday schools (the number is probably more than four hundred thousand) who have as yet given nothing for this vessel. If one-half of the 300,000 should take a share each, the \$15,000 yet needed to pay fully for the vessel would be provided. Another letter has just been addressed to the superintendents of all Sunday schools, bringing the matter anew to their attention. Will not every friend of the Board see to it that this fresh appeal is heeded? No doubt many who have already taken shares will be willing to add to that number, in view of the deficit now existing.

**The Morning Star.  
Another Call**

As we write the foregoing paragraph concerning the responses to the appeal for the *Morning Star*, there comes to hand an account of the way in which a Sunday school in West Central Africa met this appeal when it reached them. It was the Sunday school of the church in Bailundu to which Mr. Stover told the account given in the *Missionary Herald* of the need of a missionary vessel for Micronesia, a school which has an average attendance of 300, of whom about seventy are in the primary department. Among the regular attendants in this school are twenty-four men, women, and children from a village eight miles away, who walk the whole distance every Sunday. Twenty

**A Generous Response**



years ago this whole region was in darkest heathenism. The teachers were asked to tell their classes of the need, and the little children were invited to give a little corn to send the new *Star* on its way to the far-off islands. How splendidly they responded! Mrs. Stover writes: "Even the little tots, riding on their mothers' backs, came with an ear of corn clasped in each tiny hand. As for the men, they brought cloth (their only money), and the women gave of the produce of their fields, so that at last report, though the whole returns were not in, the value of their gifts was about twenty dollars." Well done, Africa!

DR. SHEFFIELD, of Tung-cho, voices the sentiment entertained by all our missionaries in China in regard to the present situation and the future outlook in that empire. He says: "I am sure you will read the general reports of the work of the year with great delight. With perhaps a single exception our work is full of life and promise everywhere. This spirit of interest in the truths of Christianity is a part of the pervasive mental movement now setting in throughout China. There is no stopping it, and if the war now going on results in checking the aggressions of Russia and allowing these new forces full scope for action, the problem of Christian missions for the coming twenty-five years will be how to keep ahead of the times and direct the new awakening to the highest ends. It certainly will not be a period when the demand for workers and means to carry forward work can be lessened."

FURTHER accounts of the fire by which the boys' school building at Erzroom was entirely destroyed, as reported last month, show that some articles on the lower floor were saved, including hymn and school books and an organ, but that Dr. Underwood lost all his surgical instruments and supplies and a small stock of medicines. This latter loss is more painful, Dr. Underwood reports, since the opening for medical work at Erzroom has been particularly promising among the Moslems. Nothing commends the gospel so strongly to the followers of Islam as does the beneficent medical work connected with our missions.

THE International Peace Congress, which began its sessions in Boston, October 3, was a notable assembly, bringing together men and women of eminence and wide influence from all parts of Europe, except Russia, and from America. Many of the meetings were crowded, indicating the deepest interest in the theme under consideration. The fact could not be forgotten that while the Congress was in session the greatest war of modern times was at its acutest stage, yet there was clearly manifest a confident belief that the time is hastening when "nations shall learn war no more." The signs of progress are conspicuous. The principle of arbitration is seen to be practicable in application. International agreements can be made which shall be effective, and the great public is more and more coming to believe in them. The world is seeing as never before the absurdity as well as the wickedness of war. One

of the most assuring features of the Congress was the address of welcome of Hon. John Hay, Secretary of State, in which, speaking as the representative of the United States government, he pledged its constant and most vigorous efforts to promote international conferences and arbitration on all matters of common concern. No better earnest of such a pledge could be offered than the invitation now given by our government for the holding of another session of the Conference at The Hague. And the world may well take to heart Secretary Hay's suggestion that the era of peace can be brought in only by the prevalence of religion. And no other religion will accomplish this result save that of Him who bears the name of the Prince of Peace.

THE great conference of the Protestant Episcopal Church of America, held in Boston, was notable in many ways, and in none more so than in the prominence given in time and speech and by gifts to missions. More impressive to us even than the sight of the procession of bishops in their robes, escorting the Primate of the Anglican Church into the great cathedral church, was the offering laid upon the table of Trinity Church on one afternoon by the Woman's Auxiliary. It was a triennial offering, over and above the regular annual offering, and this special gift, made on the spot, amounted to the magnificent sum of \$143,000, afterward increased, as we understand, to \$150,000. Such giving is extraordinary thus far in the history of missions. It will not be so extraordinary when Christians come to the clear apprehension of what they are in this world for, and of what money will do for the hastening of Christ's kingdom.

AMONG the reënforcements for our missions which should be mentioned this month are three who, though under appointment by the American Board, are not to be supported from its treasury. Wilfred M. Post, M.D., is a son of Rev. Dr. George D. Post, of the American Presbyterian Mission in Syria, who was graduated from Princeton University and the College of Physicians and Surgeons in New York, and subsequently has rendered full service in hospitals. Dr. Post has already joined his friend, Rev. William M. Dodd, M.D., our missionary at Cesarea, to be connected with the hospital at that important station. This hospital is under the direction of and supported by a board of trustees in New York, the institution bearing the title of the American Christian Hospital at Cesarea, Asia Minor. Mrs. Post's maiden name was Annie G. Stabb, and she is a native of Brooklyn, N. Y. As a part of her education she has had training in the School for Nurses of the New York Presbyterian Hospital. With Dr. and Mrs. Post we would mention the name of Miss Lillian F. Cole, a native of New Jersey, who after becoming a trained nurse has gladly accepted the call to be connected with the hospital at Cesarea. These reënforcements will be most heartily welcomed, and will place the hospital at Cesarea on a very admirable basis.

North China receives much desired reënforcements in the persons of Rev. and Mrs. Emery W. Ellis. Mr. Ellis was born in Iowa, in 1876, and

spent seven years in Doane Academy and College, completing the classical course in that college in 1899. He entered the Chicago Theological Seminary in 1900, during his summer vacations supplying various home missionary churches, and graduating from that seminary the present year. He early



REV. AND MRS. EMERY W. ELLIS

became a student volunteer, and ascribes his decision to enter upon foreign missionary work to an interview with the late Horace Tracy Pitkin in 1896. Mrs. Ellis's maiden name was Minnie C. Case. She was born in Nebraska, and pursued her studies at Fairfield College, Nebraska State University, and the Moody Bible Institute, and afterwards she was engaged in teaching. It is expected that Mr. and Mrs. Ellis will be located at Pang-chuang, where they are greatly needed both because of the multiplied opportunities at that center and the physical infirmities of the missionaries now on the ground.

TIDINGS have been received of the death at Kijabi, British East Africa, on the 15th of June last, of Rev. Thomas L. Gulick. Mr. Gulick was one of the numerous sons of Rev. Peter J. Gulick who have distinguished themselves as missionaries—Dr. Luther H., in Micronesia and China; Dr. John T., in China and Japan; Orramel H., in Japan and Hawaii; and William H., in Spain. With the last named brother, Rev. Thomas L. was associated in the mission to Spain for ten years, from 1873 to 1883. His stations were Santander, Madrid, and Zaragossa. He was graduated from Williams College in 1865, and from Andover Seminary in 1868. Aside from his missionary service in Spain, he has labored in Cuba and New Mexico and on Hawaii, and more recently he has been superintending a sanitarium allied with the Presbyterian Hospital, Philadelphia. Mr. Gulick went on a visit to Africa in company with Mr. S. T. Alexander, of Oakland, Cal., who was also a son of one of the earlier missionaries to Hawaii. They were on their way from Mombasa to Uganda when Mr. Gulick was prostrated with gastritis,

**Rev. Thomas L. Gulick**

from which disease he died. It has since then been learned that Mr. Alexander, who after Mr. Gulick's death visited Victoria Falls on the Zambezi, was there injured by the falling of a rock upon his foot, rendering amputation necessary, which operation he did not survive. He was buried on September 11, at Victoria Falls. Thus two dear friends, whose hearts were deeply interested in all that pertained to the kingdom of Christ, and who have labored faithfully for its advancement, have fallen by the way.

WE are interested in a report sent by Mr. Macallum of the erection of a building in one of the villages of Marash Station, as a memorial to Mrs. Clara Hamlin Lee, by funds provided by friends of this beloved

**A Fitting Memorial** missionary. The cost was about five hundred dollars, with which a house for the preacher, a schoolroom, and a church have been erected, all under one roof. On the wall of the building is a tablet, on which record is made of the gift and of her whose life and services were so lovingly remembered.

THE Rev. Mr. McNaughton, of the International College of Smyrna, accompanied from that city the American delegates to the Sunday School Convention held at Jerusalem, and was able while their vessel stopped at Smyrna, and later on, while voyaging, to render essential service to many of these delegates. After returning home, and reviewing what was accomplished, Mr. McNaughton writes of his profound impression of the excellent results of this visitation of Americans, both upon themselves and upon the communities they visited. It was to these visitors a study of missions all along the way, "not from written reports but on the ground, and in contact with the missionaries and their schools and churches. They saw and conversed with pastors and teachers and converts, whenever possible, and one could not resist the conviction that this is the method, *par excellence*, for creating and increasing missionary interest. These 800 people have returned to America not so much impressed with the holy places of centuries ago as with the great questions of civilization, culture, and spiritual development that are being answered now in the strategic points of the Orient." Mr. McNaughton expresses the judgment that the influence upon the native populations was quite as beneficent. "The report of the cruise has reached every Protestant flock in the country, and it is now known from the north to the south that the great Protestant pilgrimage was successfully taken to Jerusalem for the purpose of holding a Sunday school convention." "In many places the native communities are weak and are under continual reproach from their fellows, but they have received a thrill of inspiration in the sight of so many men and women of intelligence and Christian culture who belong to the same great army." These reports certainly afford much of cheer.



# Prayer for Japan in 1827

By Rev. William Elliot Griffis, D.D., Ithaca, N. Y.

THE handbook for the study of Japan, entitled "Dux Christus," published by the Woman's Central Committee on the United Study of Missions, "culminates" by reprinting from the *Missionary Herald* an article written in 1883 by Dr. E. E. Strong, on "Early Gifts and Prayers for Japan." Since the publication of "Dux Christus" some further and more exact details of persons have been obtained from a lady in New Britain, Conn., daughter of one who was present at Brookline in 1827, which rounds out the historic incident. From her letter of September 12, 1904, and an article prepared by Rev. Ornan Eastman, of the American Tract Society, and printed in the *Illustrated Christian Weekly*, in 1872, we tell again the story in brief.

In 1827 a Christian merchant of Boston, Mr. William Ropes, who had been for years accustomed to attend the monthly concert of prayer for the conversion of the world, at Park Street Church, changed his residence to the suburban village of Brookline. There, in the days before horse or electric cars that make transit to the city frequent and easy, he invited his friends and neighbors to unite with his family in a monthly prayer service. Two young ministers, the Rev. David Greene and the Rev. O. Eastman, were invited to take part in this opening meeting. Mr. Greene was afterwards the beloved secretary of the American Board, and was the father of our veteran missionary in Japan, Rev. D. Crosby Greene, and also of Mrs. Loomis, wife of Rev. Henry Loomis, agent of the American Bible Society in Japan. Mr. Eastman was afterwards secretary of the American Tract Society.

But what is prayer in a missionary meeting without a collection? A young lady visiting in the family, Miss May Reed, of Marblehead, afterwards Mrs. O. Eastman, placed upon the table a beautiful Japanese basket to receive the offerings. The meeting was one of deep interest. Missionary information — the fuel of the fire — was furnished, bright and brief addresses given. Singing and prayer were not forgotten, nor was the worship of God by gift.

Before the collection Mr. Ropes took up the little basket, remarking that it had been brought from Japan, where the people, though they had no knowledge of the Christian religion, were imbued with a taste for art. He pointed out in the little basket the evidences of taste and skill, and in glowing Christian faith anticipated the day when the gospel would find its way into that dark land. He suggested that the collection to be taken should be devoted to the establishment of a mission in Japan, when God in his providence should give the opportunity and prepare the way. All present gave their assent, and the first and continued offerings were thus sacredly kept at interest until the Lord should come to open Japan to his gospel. The monthly concert continued, and was often attended by Dr. Greene. A sewing circle of ladies was formed in connection with the monthly concert, and was active

for many years, and many and fervent were the prayers for Japan. The \$600 thus raised was never diverted to any other purpose, but, being kept at compound interest, amounted in 1869, when the American Board mission was established in Japan by Dr. D. Crosby Greene, to \$4,104.23.

Dr. Greene arrived at his post in 1869, and when the present writer arrived in Japan to organize the American public system in Echizeri (the leading province of liberal ideas, morally transformed by Yokoi Heishiro, the first public and assassinated martyr in behalf of Christian belief, and who sent the first Japanese students to study in the United States), he found at Kobe hearty welcome in a Christian home, before plunging for a year's exile into a Buddhist wilderness. In 1872, at Yokohama, he welcomed joyfully his old college friend, Rev. Henry Loomis, the energetic agent of the American Bible Society, and his wife. At their wedding in New York in 1872, two survivors of the Brookline prayer meeting of 1827 were present. One was the Rev. O. Eastman and the other was his wife, who in 1827 was "the young lady who placed the Japanese basket on the table."

How appropriate and beautiful in divine providence that the imagination of American Christians should be touched by Japanese art, even in an humble form! "That dark land" is now the Land of the Rising Sun not only in name, but in Christian hope for its future and the future of Asia. "Silent in the dust" are the lips that prayed. Ours is the realizing vision. May our faith be as great, and our prayers, our gifts, and our work as continuous.



## A Life for China—Miss Jane G. Evans

By Miss Mary H. Porter, of Peking

MISS JANE G. EVANS was born in Orford, N. H., in 1839. Here she grew up in a Unitarian home, assisted in caring for an invalid father, and began her long years of teaching. Later the family moved to Charlestown in the same state. While still a young woman she went to Brooklyn, N. Y., and was a teacher in the public schools. Here she found the new life in Christ, and, dissatisfied with her old faith, united with the Presbyterian Church. This was after her sister, Mrs. L. D. Chapin, had gone to China as a missionary. From the time of her conversion it was her most ardent desire to join this sister in work in the foreign field, but family duties and the unwillingness of her mother to allow another daughter to go so far from her held her through years of varied experiences, each having in it some especial element of preparation for the work awaiting her in China. In 1872 she was able to go, and few have ever entered upon missionary life with greater joy in the privilege than was hers then, and during the more than thirty years in which she gave herself with constant devotion to labor for the lads and young men in the school, academy, and college in Tung-cho.

She found the school poorly housed, the boys without a playground or suitable dormitories, untrained, unprincipled, and from homes in which they had learned more of evil than of good. From the first her room was open

to them at all times out of school hours. She knew them intimately and gave them affectionate, judicious, motherly care. To the wonder of her associates she affirmed that practice on a decrepit little melodeon, sadly out of tune, did not disturb her; and early and late some one was picking out tunes upon it in her room, while groups of boys played games in the corners, or some one hung around to find an hour for confidential talk when she was alone.

She lived for those whom she loved to call "my boys." As the years went on and a larger faculty was needed, one and another were added to the teaching force, and her relation to the young men changed somewhat; but



MISS JANE G. EVANS

she continued to do much classroom work and to watch for their interests, in season and out of season, as long as she was with them. If she made a tour it was to reach their homes; and she had a personal knowledge of their family relations and life, which greatly increased her influence.

Those now in middle life, the strong leaders of the native church, rise up to call her blessed. It was beautiful to see her in their homes and with their children, and to watch the mingled deference and affection with which they treated her. Every such visit was a time of reminiscences, and many stories of the boyish escapades of the now grave pastors and teachers were

mingled with serious loving counsels as to present duty. She had a large, a unique place in the hearts of a wide circle, and her influence lives and will live, not in this circle alone, but in each which is touched by these. Affectionate, energetic, prompt, and methodical, she set high standards for her pupils. "In her lips was the law of kindness."

She was more worn than she realized by the deprivations and perils of the siege of Peking. A brief visit the next year to Japan did not give the recuperation needed; but she was unwilling to take a longer furlough, and did not return to the United States until in the spring of 1903, after serious illness. Even then she was confident that she should be able to return to China, and never knew that the hope was to be disappointed; for disease gradually weakened both mind and body until September 9, when she quietly passed away in her old home in Charlestown, N. H. She had suffered sore bereavement recently in the loss of two beloved sisters; but her faith and cheerfulness were renewed from the deep fountains, and she carried with her an atmosphere of courage and kindness which made her a "succorer of many."

Few have given themselves with more whole-hearted devotion than she to her chosen work. Many in widely scattered homes in China will mourn sincerely her loss. How many have joyfully greeted her on the other side! Her martyred pupils, and the large company of Tung-cho Christians who witnessed a good confession in 1900! She, too, may well be accounted one of those whose lives were laid down in consequence of the convulsion of that year.



## Good News from Constantinople

WORD has just been received that His Majesty, the Sultan of Turkey, has granted an imperial firman for the erection of a church building and parsonage in the Pera section of Constantinople for the First Evangelical Church of that city. A very convenient and desirable site has been selected adjacent to the chapel of the German embassy in Pera, and steps will be promptly taken to prepare plans and enter upon the construction of these buildings, so long asked for and so urgently needed.

The history of this matter is full of interest, and a brief review of it will add materially to the significance of the event we chronicle. For more than a score of years after the Board had entered upon work in the Turkish empire, the one hope and aim was to initiate reforms within the nominally Christian churches, so that they would become the centers and agencies of the new evangelical life and teachings. Much success attended these efforts, and for a time the movement toward reform seemed to make headway and promised to become general throughout the land. Opposition, however, appeared, especially among the ecclesiastics, until at last, in 1846, the Armenian patriarch excommunicated the evangelicals from the national church, and made it necessary for the Protestant body to effect a separate organization and take its place among the recognized religions of the em-



pire. The hope of the mission that the native church might remain one, and be reformed from within, was thus for the time defeated; certainly its realization was indefinitely delayed.

The first Protestant or evangelical organization was effected in Constantinople in 1846, and others followed elsewhere as circumstances required. This First Evangelical Church of Constantinople has had a varied and interesting history, and has borne an important part in the missionary work with which it is identified. At the present time it is entirely self-supporting, reports a membership of 186, and has developed two vigorous offshoots, one at the Bible House, one in Scutari. By the circumstances of its organization this church thus became the mother church in the capital, in this mission; indeed in all the missions in Asiatic Turkey. It has had in its membership not a few men of leading and light, and has exerted an influence far beyond that to which its mere numbers would ever have entitled it.

The church has held its worship in various places, as arrangements could be made, but has never yet enjoyed the advantages of a house of worship of its own. Practically it has proved easier to secure a building for the evangelical churches elsewhere in the empire than in the capital; and this church in Pera has suffered great inconvenience and loss from having no permanent abiding place. For twenty-five years the church has held before itself the hope and cherished purpose to house itself, for its own sake and for the sake of its standing and influence among sister churches; but almost everything seemed to be against the fulfillment of its hope.

The cost of procuring a site and erecting a church also seemed quite beyond the means of the people. At length, however, in 1891, a vigorous effort was put forth to meet this long and crying need. The friends in Constantinople, native and foreign, arranged to purchase a site in the Pera portion of Constantinople, and gathered the sum of \$6,600 for the purpose of erecting the desired church building. To aid in this effort Dr. Cyrus Hamlin, long identified with this work, set himself to solicit funds from friends in the United States, and he gathered \$9,000. With these sums in hand, a request was formally made to the government for permission to build a church on the site selected, and the request was sustained by the missionary body with all the influence and argument it could command. Years have passed, and no answer had been received to this request, until a few days since the joyful tidings came that the firman is given and the church may now be built.

This favor, granted to a congregation in the capital, to the first evangelical church organized in the empire, and granted without condition or further delay, is a most significant and cheering fact. It adds new respect and dignity to this mother church and all things connected with it, and its influence will be felt in every part of the land, and will awaken fresh gratitude and loyalty to the Sultan among all his Christian subjects. The Vlanga church in Stamboul is in almost precisely the same condition as the Pera church has been—a site purchased, money for building pledged, an earnest request for imperial permission to build, long since laid before the Sultan. May they soon have like occasion to rejoice, and to arise and build!

## YOUNG PEOPLE'S DEPARTMENT

### How They Call the Doctor in China

By Francis F. Tucker, M.D., of Pang-chuang

I WILL write about one call, assuring you beforehand that fortunately we do not have very many such calls. A few days ago a messenger arrived in haste from the official of the Te Chou district, bearing the latter's big red official card with the urgent invitation to call to see his son, who had a slight ailment, so the messenger said. We at the hospital knew full well that it was more than a minor matter, or this opium-smoking, anti-foreign



AN OPIUM HULK AT SHANGHAI

official would never have sent for me. It seems that the condition of the sick man had been telegraphed to Yuan Shih K'ai, than whom there is perhaps no greater or more able man in the empire, and the latter had wired back to Te Chou that the physician at Pang-chuang should be sent for at once. Yuan Shih K'ai is not anti-foreign, we may infer. At any rate, the Te Chou magistrate, who is an uncle of Yuan Shih K'ai, wished me to come at once. The hospital work was very pressing, but it seemed desirable to respond to such a call, if possible, for every one in the region would know of the visit, and it would mean much in their eyes that the foreign doctor was summoned to go to a *yamen* hitherto so hostile.

A sedan chair had been sent for me to ride in — quite a favor — while a handsome Chinese cart was provided for the hospital assistant who accompanied me. The days were intensely warm, so we left Pang-chuang at four in the morning, the best time to travel here in the summer weather. To be sure it would have been quicker and in some ways more satisfactory for me to have used my horse, but that would never do at all. It would be like a guest having to ride in a lumber wagon in a big parade at home, only "more so." So our procession started; the messenger on his horse in advance, bedecked with official hat and the red tassels of officialdom. Four chair bearers flanked by four alternates followed, while Chiang Yiu Shan,



A CHINESE SEDAN CHAIR

the hospital assistant, came last in his cart, the cart, of course, being driven by another man, for it would never do for one to drive his own cart here. All of these servants were properly "topped" with official hats bearing red tassels made of dyed horse hair, and I rather felt that this was the first time that I had been a part of a circus parade.

We certainly had the right of way as we passed through the towns, for the calls to "stand one side" and "clear the way" were listened to with alacrity, and much was the fuss made when a heavily laden cart could not get aside quick enough. The hurry and bustle of the "procession" as we entered Te Chou after our four hours' trip reminded me of the dash of the fire engines down one of the busy marts of trade in America. All along the way, as is the custom, every one asked "Who is in the chair?" and "What might his business be?"



We soon reached the big front entrance of the *yamen*, as the official residence yard is called, and my chair was hurried through all sorts of gates and entrances, till I was finally set down in an inner court—for you must recall that the back of a yard, and not the front, is the place of honor and residence. In China the underlings live at the front. On coming out from the reception room I counted the doors and arches that I had passed through, and found them an even dozen, which, added to thirteen more that I passed through to get to the sick man, made some twenty-five in all.

We were nicely received by a brother of the sick man; the father, they said, was away on business, though it is more likely that he had not recovered from the effect of his last pipe of opium. These of the official class, with whom we of this missionary station have had nothing to do till lately, think they know quite a lot about foreign customs, so mine host was a little surprised that I did not make use of the cigarettes he provided. I was happy that he did not read English, or he would have learned from the box that the cigarettes came from the United States—so readily does civilization (!) penetrate. I was able to respond a little better with the tea and bottled lemonade which soon appeared.

“But what has all this got to do with the patient?” some one may ask. Very much, for it would not do to omit any of the proprieties. A query like this would soon make the rounds, “What kind of a doctor is this that does not know custom enough to take a cup of tea?” It being presumed that we needed refreshment, we were served fruits and eggs, the latter in sugar. It seemed strange to them that I did not care for the beer, but when it came to their offering me opium, I tried to use the opportunity to tell them of the havoc the drug is surely making on their race and on their own household.

After this refreshment we had a chance to see the sick man—himself an opium taker for three years—a young man of about my own age. As expected, we found him in a serious condition. He had been taking all sorts of Chinese concoctions, and was fast slipping away from earth. The Bright’s disease and the heart ailment had doubtless been caused, or at least aggravated, by his habits of life, and after a thorough examination we left him, to return to the reception room, where we arranged for medicine, and made it clear that in all probability he would be either very much better in a few weeks, or else he would not last so long. How suffocating those rooms were, with not a window or other opening in the north to make a draught possible! Let no one ask “why not?” for custom is stronger than reason in China, however it may be elsewhere.

To add to our difficulties, a feast of some fourteen courses was soon ready for us, and I again demonstrated that I could use chopsticks and eat *some* of everything served. Knives and forks of most odd pattern were furnished; but others would feel that they must use them if I did, so I hardly cared to punish them. Cake came in the middle of the feast, soup at the end; the apples were as green as green could be. Large towels, wet and none too clean, were passed to us occasionally for finger bowl purposes, though we were also furnished squares of stiff cloth, unhemmed, for napkins,



the writer seeming to be the only one who appreciated them. The table was spread with an imported sheet, and it was of interest that this sheet was of American manufacture, though the lamps and the beer were of German production. This gathering at the table gave the hospital assistant and myself the desired opportunity to explain somewhat fully how we were engaged in medical missionary work, which led to questions on the part of the host, and naturally paved the way for not a few remarks as to what Christianity is and is not. May the Master bless these words, though these are such hard people to reach. However, all things are possible with Him.

Though pressed to remain, over and over again, it did not seem best



A BACK YARD OF A YAMEN

for me to be away from Pang-chuang longer at the time, and so with much acclaim my sedan chair was called. We were urged to eat again, but began making our bows and edging towards the door, or the procession of doors, the Chinese the meantime praising to excess our virtues, we disclaiming any such possibility, and really getting over the ground an inch at a time. Having urged our host to return to his apartments a thousand times or so, we finally got to our conveyances amidst all manner of shouting of directions, parting farewells, etc.

On the return to Pang-chuang the comparative rarity of the sedan chair made all passers-by stop to inquire what it meant. It is to be hoped that what they learned will be the means of giving them a little more favorable idea of what true Christianity is, and what it stands for in the midst of the millions here who have so little in their lives that uplifts.

## Annual Survey of the Work of the American Board, 1903-1904

By the Foreign Secretaries, Rev. Judson Smith, D.D., and Rev. James L. Barton, D.D.

*[Presented at the Annual Meeting of the Board at Grinnell, Iowa, October 11, 1904]*

[Secretary Smith's Department]

THERE are included in this part of the survey eleven missions, Western Turkey and Central Turkey, South China, Shansi, North China, and Foochow, Micronesia, and the Philippines, East Africa, the Zulu Mission, and West Africa. There are in these fields 310 missionaries, 2,004 native laborers and 32,556 church members.

### WESTERN TURKEY

The great interest of the year has been the diplomatic effort to secure for American citizens and institutions in Turkey the same concessions as have already been granted to those of the principal European nations. The Sultan has given his solemn promise to extend to Americans the favors which other nations enjoy, and the assurance that he has never entertained any other purpose. Our government will not cease its efforts to secure the practical and complete fulfillment of these pledges. It is a great pleasure to report that his Imperial Majesty has just granted a firman for the building of the Pera church, the First Evangelical Church of Constantinople, organized in 1846, and without a church home to this day. Thirteen years ago Dr. Hamlin solicited funds from friends in this country to the amount of \$9,000, and at the same time a fund of \$6,600 was raised by friends in Constantinople for the same object. It is a great relief and gain that these sums, so long in hand, may now be put to their intended use, and this church at last have a home of its own.

The work of Christian education in this mission is carried forward in a volume and power not exceeded elsewhere in all the missions of the Board. The three colleges, Anatolia at Marsovan and the International at Smyrna, for young men, and the American College for Girls at Constantinople, have been full of students, more than five hundred in the three, and make a noble contribution to the Christian forces at work in the empire. The boarding and high schools, some nine in number, report more than 1,200 students; and the total number under instruction is 7,696. In no other mission do the native contributions reach so great an amount, \$57,929, one-third of the amount in all the twenty missions of the Board. It is interesting to note that in this field there are thirty-seven pastors and eight churches entirely self-supporting.

### CENTRAL TURKEY

The field occupied by this mission is smaller than that of any of the three other missions in the empire; but it is more populous, more thoroughly cultivated, and shows greater advance toward self-support. In thirty-three churches, fourteen of which are self-supporting, there are twenty-one native pastors; the communicants, 6,969, are second in number only to those in Japan. A Home Missionary Society has been formed among these churches in conference with the mission, which plans to assume more and more of the support of all the native churches, till after sixteen years the Board will be asked to make no more grants-in-aid to any of the churches of the mission. This is a well-planned and practicable method of obtaining self-support, and puts this mission in a place of leadership among all the missions of

the Board in this movement. The native contributions for all purposes in this mission this year were \$17,368.30, while the total appropriations by the Board were only \$21,500.

During the year St. Paul's Institute of Tarsus has been transferred by its own trustees in New York to the care of the Board, and becomes one of the leading institutions of the mission. There are thus three schools of collegiate grade in this field, Central Turkey College at Aintab, the College for Girls at Marash, and St. Paul's Institute at Tarsus, the first and last for men only, and all gathering about four hundred students.

### SOUTH CHINA

The first field entered in China by the Board was Canton and the adjacent region, now the site of the South China Mission. Dr. E. C. Bridgman arrived here in 1830, and was most cordially welcomed by Dr. Morrison, the pioneer Protestant missionary in this great empire. Various causes led to the opening of work at other points in China and the gradual diminution of work at Canton, till in 1866 it was permanently withdrawn. In 1883 work was resumed, especially to bring the Chinese converted in this country into close relations to missionary work in China. This field has never had more than two ordained men in its force, and today receives for general work more than three times as much from the Christian Chinese in this country as is granted by the Board for the same purpose. The last year has been the most fruitful in the history of this work. While there were reported last year 1,564 members of the churches here, there were received during the year on confession of their faith 1,044, an increase of more than sixty-six per cent—a gain unparalleled in China, extremely rare in the history of the Board in any field. Of the three organized churches in the mission two are entirely self-supporting, and the native contributions this year amounted to about \$3,800.

### SHANSI

This mission has been recognized more distinctly the last year than at any time since the tragedy of 1900. An ordained missionary and a physician, with their wives, and a single woman have been appointed and are now in the field, so that with Dr. and Mrs. Atwood there are now seven missionaries on the ground. Repairs have been made upon the buildings wrecked, but not destroyed by the Boxers, so that this force can be housed and missionary work, at least in some of its forms, be promptly resumed. Dr. Atwood has visited the stations, seen the people, and aided them in reestablishing public worship and opening schools. Nearly half as many have been added to the churches as remained after the outbreak, and a larger number enrolled on probation. The public feeling is friendly, and the prospect favorable for further work. The native who led in the deadly attack on the missionary group at Fen-cho-fu, and who has been recognized by several native witnesses, has been arrested and put upon trial in the native court for the murder of the foreigners. A scientific party from the Carnegie Institute, visiting the province, were so deeply impressed by the death of the missionaries here that they set up in public a suitable tablet commemorating the martyrdom, an act that made a deep impression upon the magistrates and other native leaders.

### NORTH CHINA

It is only four years since the vast field of this mission became the scene of violence and misrule, of death to missionaries and native Christians on an astound-



ing scale, and of destruction to mission property amounting to millions of dollars. Missionaries of many boards were shut up for two months in Peking with the foreign embassies and with large bodies of native Christians, and suffered a violent siege at the hands of the Boxers and the Chinese army, under the eye and with the support of the Empress Dowager. Of our seven stations five were looted, burned, and leveled to the ground; the native Christians were in hiding, and many of our missionaries came to this country. With the raising of the siege and the flight of the court, a new face was at once put upon the scene. The missionaries found temporary residences for themselves and the remnant of the churches and schools; and missionary work was speedily resumed; and a settlement on varied terms effected with the magistrates and chief men of the cities and villages. In due time the work of rebuilding began, as the indemnities collected by our government afforded the means, and the reestablishment of government and order opened the way. This is the third year of such restoration, and the situation is hopeful and promising quite beyond reasonable expectation.

Five of the former stations are furnished with missionary force, suitably housed, in some instances more satisfactorily than before, and the work along all the main lines is in successful progress. The two other stations have not been fully opened or rebuilt, but the work is resumed in fair degree under the direction and care of some of the missionaries who resided upon them before the outbreak. Order is resumed and maintained, so that travel is unimpeded and touring safe. The magistrates make swift and effective response when called on to put down seditious uprisings and hostilities to foreigners. The higher schools are open and full, and day schools are steadily multiplying. The new churches and chapels are thronged, and the gospel message reaches many willing ears and receptive hearts. The membership of the churches is nearly equal to that of four years since, in spite of the hundreds that fell before the Boxers' sword; and the number received on confession this year is greater than in any one previous year in the whole history of the mission. In view of the marvelous openings for work, the limited number and increasing age of the missionary force, and the fearful shrinking in the native arm of the force, the mission calls most earnestly for three ordained men, three physicians, and ten single women. Nothing is a heavier burden or source of keener regret to the Prudential Committee than the necessity imposed by the Board's financial condition to decline these urgent and intrinsically reasonable calls.

Union in educational work is making great progress in North China, shared in by the London Mission, the Presbyterian Mission, and the North China Mission. It has already been entered upon in the college for men and in the medical school, and will soon be effected in theological training and in the college for women. The colleges for men and for women are to be under the direction of the North China Mission; the medical school is under the London Mission; and the theological school is to be under the care of the Presbyterian Mission. This is believed to be a decided step forward, and a means of increasing work, diminishing expense, and promoting harmony.

#### THE FOOCHOW MISSION

This oldest of the existing missions of the Board in China, which has during the past ten years assumed new strength, firmer organization, and a more aggressive spirit, presents this year an admirable example of even, wholesome, and rapid growth. It is in firm and unquestioned possession of its field; the different lines of work are well in hand and energetically pursued; the native laborers are both



more in number and higher in quality than ever before. There are deficiencies in the work and in the situation which none recognize more distinctly or are more ready to acknowledge than the missionaries themselves. But these are rather the incidents of the work than its intrinsic character or its true description. In spite of them all the native laborers and the missionaries feel the growth of the work, the momentum it has acquired, and an assured grasp upon the subjects with which they deal. There have been years when the advance in particular directions was more striking than they have been this year; but when all the facts are taken into view, it is fair to say that this has been one of the most successful years in all the history of the Foochow Mission. With eleven ordained pastors, seventy-six other preachers, 132 teachers, thirty-seven Bible-women, the native agency is far in advance of what it was ten or even five years ago. Its churches have increased since last year from sixty-one to eighty-two, and twelve of these are entirely self-supporting, and there is a healthy growth in church membership and attendance on Sunday school and in the numbers in the schools of all grades.

A great loss to the mission is involved in the release of Mr. and Mrs. Beard in order that they may enter on the service of the Young Men's Christian Association at Foochow. No new family can at once, or for some time to come, take the place they have filled. But on the other hand, Mr. Beard can render a most important service as secretary of the Young Men's Christian Association, not only directly in that organization, but almost as much in the bearing of that work on each of the three missions centering in Foochow, all of which are united and enthusiastic in welcoming him to this new position. The Board parts with Mr. Beard with great reluctance, but also joyfully makes this great contribution to an indispensable and closely allied Christian work. This is another example of the tendency to union effort on the mission field, which is such a cheering proof of the growing sense of the essential oneness of all missionary work.

### MICRONESIA

Almost from the beginning the Board has been engaged in missionary work among the islands of the Pacific. The first mission of this kind was that to the Sandwich Islands, organized in 1819 and definitely closed in 1901. The second such mission was that in Micronesia, opened in 1852, in which the churches of the Hawaiian Islands joined with laborers sent out by the Board. The third mission of this kind was organized in 1901, in the Philippines, located at Davao, in Mindanao. An enlargement of the Micronesian Mission, almost equivalent to the opening of a new mission, was begun in 1900 in Guam, of the Ladrone Islands, just after this island came under the jurisdiction of the United States. All these missions have called out a peculiar interest among the churches, have been rapid in their development, and have made a material contribution to the success and repute of the Board and its work.

The purchase, equipment, and dispatch of the fifth *Morning Star*, of about the same tonnage as the last *Star* and designed to remain in Micronesian waters, adds greatly to the equipment of the mission there, and will be hailed by the missionaries as the best of reinforcements. This satisfaction will be doubled because the new *Star* is under command of Captain Garland, so long connected with *Morning Star* No. 4, and so helpful in all Christian work.

The want of regular missionary visitation among the churches and schools of the mission during the years since the old *Morning Star* was sold has resulted in no small lowering of the tone of Christian life and in diminished effectiveness

among the native preachers and teachers. It is remarkable that, notwithstanding these things, the facts reported this year are so encouraging. Better schools and more thorough visitation, made possible by the new vessel, are sure to mark a happy change in all these respects.

### THE PHILIPPINES

The most salient fact about the new mission in these islands is the marriage of Mr. Black and Miss Granger last December, and their happy settlement in a home of their own in the station at Davao on the island of Mindanao. Mr. Black has made visits several times during the year to Santa Cruz and other points near by, has preached to such congregations as he could gather, and has distributed copies of the Scriptures at many points as far as this could be done. The people seem very ready to welcome him and give him a hearing; the officers of the government have showed their friendliness in many ways; opposition and hindrances have been experienced only at the hands of Catholic priests. Mr. Black feels encouraged by the openings he finds, and seeks to win the personal friendship of the Catholic leaders, even though he cannot expect their sympathy in his work. His relations to the evangelical union of missionaries in the islands are most intimate and helpful, and he expects a much more decided development of the work the coming year.

### THE EAST AFRICAN MISSION

It is a great satisfaction to report the arrival of all the outfit of the industrial department at Mt. Silinda, and a building erected for its accommodation, and the first benefits from its work realized. The missionaries are confident that it will prove itself an aid in the work of the mission even greater than was at first anticipated. The usual lines of missionary activity have been followed with good results; the churches have increased in membership; the schools are well attended and successful; evangelistic labors find great opportunities and a cordial welcome.

The force on the mission is far too small for the best results; at least one ordained man is needed immediately, and one or two single women for the schools. Is there not some man who will gladly meet this call and share the work of this field?

Plans are proposed for the practical union of this mission with the Zulu Mission for the more effective prosecution of evangelistic labors and the more economical management of the higher schools.

### THE ZULU MISSION

The impulse given to all plans and labors in this field by the visit of the Deputation abides, and the especial interest and effort of the mission this year have been directed to the realization of these larger measures. The standard of admission and work has been raised both in the high school at Amanzimtote and in the theological school of the mission, and the teaching force increased. The medical work has been transferred to Durban, and already it is clear that its influence will be much enlarged and that the income will go far toward meeting all its expenses. The evangelistic openings in Durban, Johannesburg, and Pretoria continue to increase, and even more can be done at these great centers than upon the country stations which have been occupied so long. The mission rightly attaches a special importance to the vigorous prosecution of all missionary efforts, and especially to preaching, at these centers. The higher schools of the mission report

a prosperous year; the importance of the work they attempt grows with every year, and also the practical results that flow from it. The mission records a year of marked and varied growth; a more hopeful spirit pervades every movement; this mission is finding its real call and line of greatest influence; causes of dissatisfaction among the churches and native Christians are better understood and avoided; and the outlook is inspiring to the last degree.

It has been proposed to join with the East African Mission to open work at Beira among the natives, and build up stations from that strategic point inland to the fields now occupied from Mt. Silinda; and the Zulu Mission is expecting to furnish the leader and his native helpers for this great undertaking. The literary work of the mission is steadily expanding; the revision of the Zulu Bible is now in progress; and the mission devotes a definite portion of its strength to the preparation of the books of various kinds that are in demand on its own and adjacent fields.

### THE WEST AFRICAN MISSION

The feature in this mission that attracts the first attention is the opposition which some of the neighboring Portuguese officials offer to aggressive work. This is a comparatively new experience, and it is doubtful if the authorities at Lisbon will give it any countenance. The kindly offices of our own government have been sought and obtained to lay the facts in the case frankly before the Foreign Office at Lisbon, and to ask that the friendly bearing of the past twenty-four years be maintained.

The mission force is unusually reduced at the present time, and the burden of labor and responsibility that comes upon those in the field is very heavy. At the same time, the record of work for the year stands well with that of any former year in the numbers attending church and school and treated in the hospitals and dispensaries. The mission especially emphasizes the need of preachers more fully educated in order to assume strictly pastoral care, and in order to do this the need of books of higher grade than any now attainable, and of a real Christian literature in the vernacular. It would be well if a new man could be sent to the mission especially to provide these means of higher education and more varied instruction for the advanced students and the native preachers. The preachers and churches cannot be advanced much further without such a step is taken. The addition of \$1,200 to present appropriations would practically meet this need, and give a great expansion to the work on this field.

[Secretary Barton's Department]

This part of the survey covers nine of the missions of the Board, namely, European and Eastern Turkey, Marathi, Madura, Ceylon, Japan, Austria, Spain, and Mexico. There are in these fields 260 missionaries, 2,175 native laborers, and 29,567 church members.

### EASTERN TURKEY

The Eastern Turkey Mission includes a wide area of country, extending from Asia Minor on the west, Persia on the east, and from Mesopotamia on the south to the mountains skirting the Black Sea and the Caucasus in Russia on the north. It includes within its extended territory, besides the ruling Moham-medans, Armenians, two races of Koords, Syrians, Jacobites, and Nestorians. This embraces in many respects the most disturbed portion of the Turkish empire. It was in this region that the massacres of 1895 began, extending throughout the



entire mission. Again, during the year under review there have been renewed conflicts growing out of race prejudices, and hatreds intensified by bands of so-called Armenian revolutionists, who form upon the Russian and Persian side of the line and penetrate into Turkish territory. These bands sometimes seem to be only companies of marauders, while in other cases they are more formidable, and are able to attack the Turkish troops with success. The country is thus kept in a state of political turmoil, while the government troops add to the distress by reprisals upon the people, and by attempting to collect alleged heavy arrearages in taxes. In the midst of conditions like these, the work of the past year has been conducted. It was undoubtedly expected by many there that the missionaries would withdraw from the country after the massacres of 1895. Many of the Armenians feared this and pleaded for them to remain, conscious that with the missionaries away there would be little or no restraining force in the interests of order. The missionary buildings then destroyed have been reconstructed, and in many respects the work has made a strong advance at once. This is especially true in the case of mission schools. A missionary overheard a conversation between two natives of the country upon the subject of burning the mission premises. One of them said: "Burn every building they possess and they will not leave the country. They are here to stay." The missionaries did not enter that country to retreat as soon as it became difficult to continue. Every persistent attack upon the missionaries and their institutions has invariably resulted in a forward movement upon the part of the mission, and in a more firmly intrenched position.

The massacres forced the missionaries to open orphan homes at every station, and provide for the children who were left homeless and destitute. Eight years have passed since then. These three thousand children have not only had the advantages of a Christian education, but the most of them have had regular and systematic industrial training. Many of the older boys are now entirely self-supporting as Christian teachers, while others are working at practical trades learned in the orphan schools. So long as political conditions remain as they are, many Armenians will flee from the country as opportunity may offer. In spite of the constant exodus from the churches and schools, the churches are strengthening and deepening their foundations, as the new buildings at Van and Harpoot indicate. The poverty of the people is constantly increasing with the political uncertainty and government oppression, and yet they testify to their devotion by the large sums given for the support of the churches and the education of their children. If that country could have political rest and safety for person and property, so far as we can now see, the work would speedily become self-supporting. The three great departments of work carried on in this mission are: the medical work, with physicians at each one of the five stations; the educational, with the mission theological schools at Harpoot and Mardin, the college at Harpoot, high schools for both sexes at each station, and village schools all over the country; and the evangelistic work, which is the glory and crown of it all.

### EUROPEAN TURKEY

Politically, the year under review has been less disturbed than its predecessor. The reforms promised for Macedonia have not been realized except in part, but a measure of order has been restored. The missionaries in Salonica and Monastir have been compelled to devote much time and strength to the distribution of relief, while those in Bulgaria have assisted much in looking after the refugees who fled to that country from across the border in Turkey. While the distribution of relief



is not in the common acceptance of the term "missionary work," yet in its actual operation it is the practical example of a living Christianity and is more thoroughly understood by all classes than any other form of presentation. By their untiring and self-forgetful devotion in searching out distress and relieving it, both the missionaries and many of the Bulgarian Christian leaders have been preaching mighty sermons upon the religion of Christ, who himself came "not to be ministered unto, but to minister." By the aid of funds furnished by the *Christian Herald* of New York and by friends in England, as well as from other sources, food has been provided for thousands who were starving, clothing for many who were perishing from the severity of the winter, and implements for others with which to prepare the soil for a new crop, and all without regard to the creed of those receiving aid. Turkish, as well as Bulgarian, officials have openly and actively approved of this work and assisted in it. Again, all classes of people have learned that the missionaries are their best and truest friends, and from them are learning that Christianity must be the religion of fraternity and love.

The large number of orphans has compelled the opening of an orphanage at Monastir in connection with the girls' school, and another at Salonica for boys, who are accommodated upon a farm secured by the station, where they are to be taught by various industries to earn a part, at least, of the cost of living while they are given a Christian education.

The Bible Lands Missions' Aid Society has contributed freely for this orphan work. The evangelistic work throughout the field and the school work at Samokov and Monastir have continued with little change. It is important that this newly discovered and important people, the Bulgarians, should have all aid from the Christians of this country in developing their schools and in shaping their new social system, that all may be along lines of genuine and practical thinking and true spiritual living. We have a strong hold upon the country and upon the confidence of the people. We must strengthen the work in every department, that Bulgaria may become truly Christian.

#### INDIA AND CEYLON

While politically Ceylon and India are quite separate from each other, so far as our mission work is concerned, they are practically one country. We are working in Ceylon among the Tamils of Jaffna, who are of the same race and religion as the Tamils of southern India, where our Madura Mission is established. We are seeking to reach, therefore, in these three missions, two races of Indians: the Tamils already mentioned, whose language is spoken by nearly 17,000,000 people, and the Marathis, that sturdy historic race of the Bombay Presidency. There are nearly 7,000,000 people in India and Ceylon for whom our three missions are at work, and for whose Christianization we are responsible.

In order to give a little idea of the extent of the work we are conducting in these three missions, two of which are the oldest missions of our Board, it is necessary to give a few statistics. We have missionaries residing at twenty-five different places, with native Christians and Christian work in over nine hundred other places. There are already in connection with our missions 13,575 church members and nearly 40,000 who have cut loose from paganism and are identified among the Christians. Associated with the ninety-seven missionaries are 1,630 trained native agents or Christian workers, many of whom are men of commanding influence. There are over 27,000 scholars in the mission Sunday schools. Last year 865 persons were received into the churches on confession of their faith,

while there are several thousand in catechumens' classes in preparation for church membership.

These three missions give Christian education a prominent place. They maintain three theological schools, two colleges, and a large number of high schools for both young men and young women. Besides these, there are nearly five hundred village or common schools, which bring the Christian teacher into close relations with the masses of the people. There are under the Christian instruction of the missions over 28,000 pupils.

These missions give due prominence to the medical arm of Christian service, maintaining seven hospitals and fourteen dispensaries. Last year these institutions gave Christian treatment to nearly 97,000 patients, not counting those who were treated more than once. This part of the work is gaining more and more influence. The influence of the Christian physician and the clean, Christian hospital is an illustration of applied Christianity that can hardly be overestimated. For the support of one of these hospitals and dispensaries, last year the people themselves gave 13,000 rupees, or over \$4,000, for running expenses, and 5,000 rupees, or nearly \$2,000, toward a permanent endowment. These were cash gifts.

Each mission also is alert to the value and influence of Christian vernacular literature. As there are vernacular literature societies in the country, the need of individual mission publication is not so great as in some other missions. Last year our three missions published and put out 5,700,000 pages of Christian literature, mostly in the vernacular. As general education increases, the call for literature correspondingly increases. Perhaps the most striking evidence of the permanent interest of the people in Christian institutions, which in itself is sufficient to disprove the charge that those people profess conversion to Christianity only for what they can make out of it, is the fact that last year in these three missions the people themselves gave for the support of the Christian educational work and for the extension of Christianity among their own people 85,180 rupees, or \$28,393. Whenever we attempt to grasp the significance of this fact, we must remember that in these countries a day's wage averages less than twelve cents for an able-bodied man, while women and children never have money. As further evidence that the work done by the missionaries is appreciated by the government officials, who are nearest to it and understand its character and value to the country, is the fact that last year the governments of Ceylon and India gave from the national treasury over 114,000 rupees, or \$38,000, for the support of mission institutions. These gifts in no way interfere with the missionary and Christian character of the schools or hospitals. This sum, besides some \$10,000 given by an English Leper Society and more than \$15,000 contributed for the support of orphans, together with other sums, make a total of over \$90,000 contributed from sources outside of our own treasury for the support of work superintended by our missionaries and tabulated as our own. This is more than twice the amount we gave in the same time for the support of the general work in that territory.

In so brief a survey it is impossible to touch upon any but a few of the most prominent features of the year. In Ceylon, Jaffna College has made an advance in the grade of its pupils and in the work done, having a theological training class as a department of the college. The caste disturbances at the Oodooville Girls' School resulted, not only in the settlement of the question according to Christian standards, but also in a real revival in the school. The printing plant of Strong and Asbury has been taken over by the mission, and is now attached to the industrial department of the Tillipally School.

In Madura the entire educational work of the city of Madura and Pasumalai has been unified and placed under a special committee appointed by the mission. This arrangement affects the training of some one thousand pupils. The collegiate department of the institute at Pasumalai has been brought into the city of Madura, where its home will remain. The normal and preparatory departments remain at Pasumalai. The new Capron Hall, one of the finest, if not the best, girls' school building in southern India, has been completed, and the girls' school took possession in the spring. There has been real progress in the mission in the line of centralization and coöperation with the Tamil pastors and Christian leaders. The school upon the mountain at Kodai is proving a blessing to the missionaries' children and a real saving to the Board. A fine new church building is approaching completion at Pasumalai.

In the Marathi Mission the large uncompleted church at Vadala has been finished, and the much needed stone church buildings are in process of erection at Ahmednagar and Bombay. The new woman's hospital at Ahmednagar is just finished and will soon be occupied. It is the most commodious and substantial hospital for women in that presidency outside of Bombay. The industrial work at Ahmednagar has been consolidated and enlarged, entirely at the expense of funds from the government and outside of the treasury of the Board. The year has been one of deepening and strengthening, following, as it does, several years of famine and sore distress.

As we look at these three missions, we recognize one universal fact — of the open door everywhere. The schools that can be opened and filled with children ready to receive Christian instruction, and the congregations that are waiting to hear the gospel of Jesus Christ preached, are unlimited, so far as our human vision reaches, except by the financial resources at our command. India is waiting for the gospel, but "how can they hear without a preacher, and how can they preach except they be sent?"

## JAPAN

Among missions so widely extended as are those of this Board, hardly a year passes in which some startling event, like war, pestilence, massacre, famine, or anarchy, has not been reported in some field or fields. This year Japan, in which is located one of the largest and most striking missions of this Board, has been and even at this time is still absorbed in a great and terrible war.

It is no part of this survey to speak of the war except in so far as it relates to the work of our mission. The work has been much less affected than it would be were the conflict waged upon Japanese territory. Such a conflict necessarily renders conditions in the empire more or less abnormal. Financially, the people are compelled to pay larger taxes, while extensive funds are raised by private contributions to help the soldiers, and to care for the sick and wounded. The attention of the people is absorbed with national questions, while many Christian teachers and workers have gone to the front. On the other hand, the war has opened new opportunities for the exercise of the fundamental principles of Christianity, which have been quickly seized. In the cities and towns where there are churches, the homes from which members have gone to the front have been apportioned among the churches and allotted to different Christians for the purpose of visitation, to see that they do not lack the necessities of life, and, in case of bereavement, that Christian consolation and comfort are afforded.

The hospitals, in which both Japanese and Russians are treated, are constantly



provided with the evidences of Christian sympathy and care in the way of literature, and all needed assistance not provided by the government.

The government has given permission for Christian chaplains to proceed to the front, and not a few have gone with the army. Dr. DeForest and others have prepared Christian pamphlets in the vernacular, and Dr. Atkinson has published large editions of his Christian paper, *Morning Light*, which have had wide circulation, not only in the hospitals, but among the soldiers at the front. These, with the small copies of the Gospels and other parts of the Bible, are eagerly sought by many of the men.

In this connection, it should be stated that never since Japan was opened in 1855 has there been such constant evidence that the government is pledged to absolute religious liberty for its subjects. The principle of religious freedom is embodied in her constitution, and her practices are in accordance with the principle. Today in that empire a Christian suffers no disadvantage, while some of the most honored officers in the army and navy are pronounced Christian men. Among these is Vice-Admiral Uryu. Count Katsura, the present able premier, has never failed to show himself friendly to Christianity. His first wife was a devout member of a Kumi-ai church in Tokyo.

Christian newspapers, of which there are many in the country, obtain license to publish with the same ease that Buddhist papers obtain the same privilege, while Christian schools, found everywhere, by a recently issued ordinance, are able to obtain all of the privileges granted the government schools of the same grade.

The 106 Kumi-ai or Congregational churches have received during the year into their fellowship more than for any one year in the last decade. Kobe Church received forty adults at one service, and the Doshisha Church twenty-one. These are only illustrations of what seems to be but the beginning of a genuine revival, which extends practically throughout the empire. This is not the result of any spasmodic effort, but comes from earnest, united, systematic, and persistent labor upon the part of the missionaries and the Japanese leaders and members of the churches, met by a spirit of inquiry upon the part of the Japanese. It is not a movement like the great revival of twenty years ago, when men by the hundreds adopted Christianity because it was popular, and who fell away when persecutions came, but rather the inevitable result of religious freedom, accompanied by the increasing desire of the people to know the truth in regard to God and their personal relations to him. A new church has been dedicated at Tsuyama, where a parsonage has also been completed. In Okayama, 140 different persons have been continuously under instruction in the New Testament through the Bible Evangelistic Company. Kobe Church, the oldest Kumi-ai church in the country, has celebrated its thirtieth anniversary. It has received to its fellowship in the thirty years of its history 1,090 adult members, while it now has upon its rolls a few over 600.

The new Union Hymn Book, containing some five hundred different selections, has been issued under an interdenominational committee, of which Mr. Allchin of our mission was a leading member.

The two prominent educational institutions in which we are most deeply interested are Kobe College, for girls, and the Doshisha. Kobe College has had a most prosperous year, with 207 students. The school has grown spiritually. During the year twenty-three of the girls have joined the church upon confession of their faith in Jesus Christ. This stands as the leading Christian college for girls in the empire, with a continually deepening and broadening influence.

The Doshisha is experiencing steady gains. Its new president, Mr. Shimomura,



enters upon his work with the confidence of the old friends of the school. There is no question as to his ability and his earnest, evangelical Christian character. Five hundred and eight students have been in attendance, of whom twenty-three were in the theological school and 110 in the female department.

There has never been a time in the history of Christian work in this empire when more opportunities were offering for promising Christian effort, and when returns for Christian investment were more sure. Now is the time to reach the heart of Japan with the gospel of Jesus Christ.

### PAPAL LANDS

Since 1872 this Board has carried on work in Papal Lands. It now has three distinct missions in Catholic countries, in Mexico, Spain, and Austria. Besides these, its missions among the Bulgarians, Armenians, Syrians, and Greeks are missions to nominally Christian people. It has been frequently stated, and perhaps needs to be repeated, that the prime purpose in this work is not to proselyte, but so to present the genuine and pure gospel of Jesus Christ to the people of these nominal Christian countries that they shall show forth in their lives the beauty of the life of Christ himself.

The genuine results of the work hitherto done in the three Papal Lands missions is not measured by the numbers of those who have become Protestants or by the long rolls of pupils in the various mission schools, but the fruits are manifest also in the awakened intelligence of the people and in the aroused consciences that are recognizing that true religion is more than form, and that ecclesiastical observances cannot set right a sinful life.

The work in Austria has begun to solidify and organize in the form of a conference of the Congregational churches of the mission, with a permanent advisory committee composed of Bohemian pastors and missionaries. This committee revised the Confession of Faith and prepared rules for the control and direction of the organization. Two new houses of worship have been erected, while many others are urgently demanded to meet the needs of growing congregations. Contrary to the conditions prevailing a few years ago, more doors are now open than can be entered, more congregations gathered than can be properly housed, and more people ready for instruction than can be taught.

Perhaps more than in any other way the mission reaches the largest numbers in circles far remote from the Protestant churches through its Christian literature. This circulates not only in Austria, Bohemia, and Russia, but among the Bohemians in Cleveland and Chicago. Some thirty colporteur evangelists, superintended by our mission but supported by Bible societies, are a great power for enlightenment and true Christianity.

The church recently organized in Russia among a colony of Bohemians, and supported by funds from evangelical Christians in St. Petersburg, is, owing to the energy and devotion of its membership, making good progress. During the year 183 were added to the churches on confession of faith, an increase of over ten per cent, while nearly 24,000 Bibles, Testaments, and parts of Testaments were circulated, with nearly 175,000 copies of other books, tracts, and Christian papers.

Mexico is upon the borders and almost a part of our own country. The rapid financial and commercial development of the country adds to its attractiveness as a mission field. The business of the republic seems to be upon a sound financial basis, and so a sense of stability prevails. There is no fear of revolution, although

the people are more and more demanding the right to think for themselves in matters of religion as well as in affairs of business.

Our mission has five centers for work, where missionaries reside, in four of the leading states. Outside of these stations there are thirty-one outstations in which there is Christian work. Some of these places have well-organized churches and Christian schools for the training of the children. Last year the people themselves gave for the support of their work nearly \$8,000, which is an increase over the amount given the previous year of more than \$1,000.

The native pastors at Chihuahua and Parral have made excellent records for themselves. The girls' schools at Chihuahua, Parral, and Guadalajara report unusual growth; so much so that additions are called for to accommodate all the pupils.

The settlement of a Boer colony about fifty miles from Chihuahua opens a new field of opportunity. These people urge our missionaries to assist them in securing a pastor. They are all sturdy Protestants, and desire to enter into ecclesiastical relationship with us. This opens a new and effectual door of approach to the Mexicans themselves.

The *Colegio Internacional* at Guadalajara has had the best year of its history, with more pupils applying than could possibly be received. Its students come not a few of them from regions 1,000 miles remote from the school, while its hold upon the city itself is growing stronger daily. Its accommodations are entirely inadequate for its opportunity.

The year in the mission has been one of growth and progress.

Interest in Spain has gathered for the most part about the International Institute for Girls at Madrid. Its transference to Madrid has been accomplished with marked success. The large and centrally located site, with the building upon it, has been put into excellent condition by the corporation in this country, and now a second commodious building is in process of construction for the accommodation of the school. While Mrs. Gulick is greatly missed, the Institute has made steady progress under the leadership of her successors. The school is now in the same city with the National University, in which this year twenty-one of the girls matriculated. In thirty-six of the subjects these girls took highest rank, while in twenty others their marks were "distinguished." The opening of the school at the capital is most auspicious.

The evangelistic work in the six outstations has been aggressive and encouraging. The early fear of the dreaded and hated Protestants is gradually passing away, and Catholic parents are openly expressing their decided preference for the mission schools. In no mission of our Board does Christian Endeavor exert a more abiding influence. The *Esfuerzo Cristiano*, a handsome twenty-four page illustrated magazine, is the organ of the national society, having a wide circulation. There are forty-six societies in the country.

## CONCLUSION

It is impossible to give any adequate conception of the vast work of the Board by the use of statistics, and yet tabulated statements have their place in the story of the progress and growth of the year. There are twenty missions, each of which is an organization manned for aggressive work, with ninety-eight stations, points in which missionaries have residence. These are three less than were reported last year, indicating not withdrawal but concentration in the interests of economy of administration. Work has been carried on in all the fields in 1,693 places where

regular Christian services are held. The number of missionaries is 570, of whom 184 are wives and 182 are single women. There are 4,179 native Christian laborers engaged with our missionaries in the work of education and evangelization. Of these, 272 are pastors and 2,178 are teachers. Twenty-three new churches have been organized, making a present total of 558 churches, with a membership of 62,123. These churches added to their numbers last year upon profession of faith 5,708 new members, while there are over 70,000 pupils in the Sunday schools. These missions have fourteen theological schools, with eighteen collegiate institutions. In these there are 2,345 students in training, with nearly 7,000 in high and boarding schools, and nearly 44,000 in village schools. The total number of pupils under instruction in all of the institutions of the Board is 70,818, an increase of more than 3,000 during the year. The native peoples contributed for the support of this Christian and educational work \$173,184. One needs to peruse and weigh carefully these facts in order to grasp the extent of the work covered and the rapidity of its growth.

## GENERAL SUMMARY, 1903-1904

*Missions*

Number of Missions . . . . .	20
Number of Stations . . . . .	98
Number of Outstations . . . . .	1,281
Places for stated preaching . . . . .	1,693

*Laborers Employed*

Number of ordained Missionaries (12 being Physicians) . . . . .	178
Number of Male Physicians not ordained (besides 14 women) . . . . .	18
Number of other Male Assistants . . . . .	8
Number of Women (14 of them Physicians) (wives 184, unmarried 182) . . . . .	366
Whole number of Laborers sent from this country . . . . .	570
Number of Native Pastors . . . . .	272
Number of Native Preachers and Catechists . . . . .	638
Number of Native School Teachers . . . . .	2,178
Bible-women . . . . .	339
Number of other Native Laborers . . . . .	752
Total of Native Laborers . . . . .	4,179
Total of American and Native Laborers . . . . .	4,749

*The Churches*

Number of Churches . . . . .	558
Number of Church Members . . . . .	62,123
Added during the year . . . . .	5,708
Whole number from the first, as nearly as can be learned . . . . .	174,877
Number in Sunday Schools . . . . .	70,833

*Educational Department*

Number of Theological Seminaries and Station Classes . . . . .	14
Students for the Ministry . . . . .	131
Students in Collegiate Training . . . . .	2,345
Boarding and High Schools . . . . .	136
Number of Pupils in these Schools . . . . .	6,106
Number of Common Schools . . . . .	1,241
Number of Pupils in Common Schools . . . . .	43,948
Whole number under instruction . . . . .	70,818
Native Contributions, so far as reported . . . . .	\$173,184

## The Abiding Kingdom

By Rev. James L. Barton, D.D., Secretary

[A Paper from the Prudential Committee, presented at the Annual Meeting of the American Board at Grinnell, Iowa, October 11, 1904]

IN secular history men have always associated the idea of conquest with the use of force. We commonly speak of the victorious nations as the strong nations. It has been the general belief that physical energy is all that is required for national supremacy. Whenever a weaker nation or people has been overcome or crushed by superior physical force, it has been thought to be conquered. This belief is not confined to the periods of ancient history, but forms a large part of our thinking today. We count national strength by the exhibit a nation can make of ability to mobilize and employ physical force. In the language of the day, a nation is conquered when it is compelled to yield its national independence. This is the standard of brutes dealing with brutes, which is commonly accepted as the standard for men dealing with men.

The events of the last five years, and especially of the last few months, which have so vividly exhibited to the world the display of national force in an attempt to secure supremacy, compel sober consideration of this subject upon the part of those who believe in the final success of the kingdom of Jesus Christ, and especially of an organization like this, which is committed to the effort to make that kingdom speedily triumphant. If victory over men is won by force, then we make a mistake in not propagating missions with armies and navies; if, on the other hand, it is not won by physical force, then national conquests are not genuine victories. The law of the conquest of animals is not the law of the conquest of men.

For the best understanding of our theme, we need to be more explicit and concrete. We will, therefore, consider and illustrate this part of the subject under the declarations that:—

I. *Physical force does not conquer the spirit of men and so does not conquer men. This statement is confirmed by two potent facts.*

1. *It is historically true that no race or people has been conquered by force alone.*

The children of Israel were never conquered by the Egyptian kings; oppressed, enslaved, crushed by the heavy hand of Egyptian bondage, they were, after many generations, as unconquered as when they came later into their inheritance in the promised land. Alexander and Darius the Great actually conquered nothing, any more than the sea is conquered when the force of attraction drives back its tides, or the sun is conquered when the clouds shut away its rays from the earth. Napoleon gained no permanent victory over men. He intimidated them by the rapidity and force of his blows, and crushed them by the onward march of his brutal tread, but not a genuine victory marked his entire career. The Jews are not a conquered people. For eighty generations crushed and scattered by the superior strength of every nation with which they have had to deal, they are politically as helpless as slaves. But by this long period of race oppression and even persecution, the Jews are not conquered in spirit or subdued in their pride of race. They submit to the power of physical force, but yield nothing of that which identifies their racial existence. Armenia and Syria are not conquered by Turkey; and while Poland bows under the iron hand of Russia, the true Poland is unmastered. South Africa



recognizes England as superior in war, while India yields in silence to the power of the Emperor-King; yet the Boer in his inner life is unaltered by the conflict, and the Mohammedans and Hindus of India are as unshaped and unmoved by the white race from beyond the seas as are the eternal heights of their own ice-bound Himalayas. The Philippines, while forcibly under the government of our own country, are not and cannot be changed by our military or civil power; and in the conflict that is now waging between Japan and Russia, neither nation can be conquered by the armies of the other. The Japanese under Russian military control would be Japanese, with every race instinct and characteristic alert, and Russia swayed by Japan would not make the Russian less a Slav.

2. *The sway of physical force over an unwilling people has always been temporary.*

Whenever and wherever a nation has relied upon physical force alone, it has seen its power waver and ultimately disappear. Some of the illustrations already given are to the point. History would seem to demonstrate that men and races cannot be permanently directed and controlled by force, as brutes are mastered and made to obey. The human intelligence, the love of liberty, the dominating power of religious beliefs and practices, and a hundred other characteristics of humanity combine to loosen the grasp of the would-be conqueror. The savages of the north overran and subdued the civilization of southern Europe, yet after a time brute force gave way and civilization and religion triumphed. The Normans thought they had crushed forever the Anglo-Saxons with the galling yoke of servitude, but the Saxon spirit rose from the dungeon of its seeming oppression and triumphed. The Moors "conquered" Spain for seven centuries, but we now read the story of that victory only in the crumbling relics of their architecture. The Portuguese thought they had subdued Ceylon, but today the most abject and poverty-stricken people in the entire island are the descendants of those conquerors. The Turk by force of arms made himself master of vast territories, and, so far as human judgment could decide, his power was absolute. But one by one, state and province and race have slipped from his grasp, and he is helpless to prevent it. The English in South Africa, as well as in India, are increasingly conscious of the fact that a hold upon the native peoples in those countries that is based upon physical force alone is necessarily temporary. History demonstrates beyond the possibility of a doubt that one nation cannot subdue and permanently hold sway over another nation, or one race permanently dominate another race by the power of physical force. Men are created with a nature and temperament that refuse to submit permanently to the domination of brute force. There is a spirit in men of all colors and races that thinks for itself, that loves independence, that craves liberty, that rebels at oppression, that believes in a Power that is above, and that is superior to the force of arms or the strength of tyrants. This spirit cannot be crushed by oppression, or permanently dominated by force. It may lie dormant and apparently submissive for generations, but its existence continues and will ultimately declare itself in a physical revolution, or by a process of evolution that is even more complete. Such inevitable revolution or evolution has its origin, not in physical force, but in the beliefs and in the intellects of men. This brings us to the second division of our theme.

II. *Religion and religious beliefs are the dominating forces in the life and history of races.*

The history of no race or people can be studied intelligently and its story written without a thorough understanding of its religions. No matter how well

developed a religion is or how crude it may be, it is the dominating force in the life of the race that believes and practices it. A race may be enslaved and broken by the most heartless cruelty, but so long as its religious beliefs remain the same, it is a race unconquered. The American Indian can be nothing but the savage that he was until he accepts and practices a better religion. Armenia and Syria, Bulgaria and Servia have never been and cannot become an integral and homogeneous part of the Turkish empire so long as the only hold upon them is the power of force. The moment they should give up their religious belief, and accept and practice the faith of their oppressors, all would have been yielded and every race distinction soon disappear. Russia believes this, and uses every means in her power to force the Armenians. Finns, Poles, and all races, upon which she has put her yoke, to abandon the faith of their ancestors and become one in religion with the governing power. The native rulers of India understood well this fundamental truth, and demanded from England a pledge that her people should not be interfered with in the practices of their religions. It is essential that we follow this theme further, and ask for clearer evidence to show the controlling and directing power of religion. This evidence unmistakably appears in the facts set forth under the four following heads:—

1. *The only permanent racial conquests have been made in the domain of religion.*

Spain conquered her dependencies by making their subjects one with herself in religious belief. She made the fatal mistake of enforcing religious changes and in using ecclesiastical authority for purposes of oppression. Mohammed gave the choice to those he subdued to accept Islam, pay an annual tribute, or perish by the sword. Those who chose to retain their religion have been an endless source of trouble to the Mohammedan rule, while those who accepted Islam are today the rulers. Ceylon, Burma, China, Korea, and Japan were in a true sense conquered by Buddhism, since the oneness of belief in a marvelous way has broken down separating barriers. The only part of India that has ever been actually conquered by an alien race is that in which dwell 70,000,000 Mohammedans whose hearts beat loyal to the sultan of Turkey, the religious head of the Mohammedan world. This same conquering religious energy exercises today in Africa more vital influences than that exerted by all the physical forces of the combined powers of Europe. Japan has never been conquered except by the religion of the Buddha and the ethical teachings of Confucius, and to these she yielded, and by these she has been molded. And so, whichever way we turn, we find that the only instances in history where one race has secured and held a dominating influence over another and an alien people, have been where this victory was obtained in the domain of religion.

2. *Only upon a common religious basis has there been and can there be true affinity and coöperation between races.*

If, as has been demonstrated, religion is the dominating force in the life and practice of every race and nation, it hardly requires discussion to make clear that races with different religions have ever been and must necessarily be brought into constant controversy because of conflicting beliefs and practices. Every record of the history of the different races in the earlier days, even down to recent times, demonstrates this fact. It does not follow that races of the same religions will always be in harmony, but it is true that races of diverse religions are invariably in conflict. This does not inevitably grow out of religious hatred, but out of fundamental misunderstandings, and different standards of right and privilege and practice.

When these standards are made the same for different races, there is established a common basis for coöperation and even for friendship.

3. *Religion only furnishes the great motive for inter-racial and international assemblies.*

The great international conventions of the world have all been religious. At Mecca, the Mohammedans from China, from India, from Egypt, from Africa, from Kurdistan, from Asia Minor, from Macedonia, and Persia, all meet under the impulses of a common faith, and in the practice of a common religion upon a common platform. There is no question as to color, race, nationality, or government; every member of the worshiping multitudes is a believer in Mohammed and a professor of Islam, and as such they drink from the well of Mohammed, kiss the sacred stone, and return as a united people to continue the practice of their common faith. At the shrine of Buddha in Kandy, Ceylon, appear the faithful worshipers from Japan and China and Burma and other countries, every one receiving a hearty welcome, and all bound together by a reverence for a single relic of the founder of their common faith. Strife, jealousies, race hatreds — all are gone; and widely scattered peoples meet before a single shrine to honor together the founder of their common faith.

All of the great festivals or conventions of India are religious. The Hindus from the mountains of the north assemble with their co-religionists from the Deccan, from Bengal, and from the plains of the south — a mighty throng of repellent castes and races multitudinous, all moved by a single impulse that has its source in a common faith. Nothing but unity in belief and worship could assemble these great masses of diverse humanity and hold them together in harmony. The basis of their meeting is purely and only religious.

We see the same fact illustrated in Christian lands. As we glance over the history of the past half century and attempt to tabulate the great international assemblies of Europe or America, we see at once that they have been Christian gatherings. The great student federations, the Young Men's Christian Association international meetings, the Young People's Society of Christian Endeavor assemblies, the more recent Ecumenical Conference held in New York, and many others in the line of international denominational conventions, all tell the one story of the power of Christianity to bridge over the gulf that separates race from race and nation from nation, and to gather all into a great fraternity which brings men together in the common interests of a common faith and practice.

4. *Religion, through international and inter-racial assemblies, has exercised a preëminent unifying force.*

This statement requires little demonstration. Through Mecca, the religious center of the Mohammedan world, Mohammedanism has been solidified and united. Without it, disintegration must invariably enter. Every great religion has provided for some form of general meeting, made possible only through the fact of a common faith; by this fraternity and coöperation have been fostered. All of the great international gatherings of all kinds and of every nature during the last century have been Christian assemblies, which have done more to cement together the countries of Europe and America than all other forces combined. In these religious assemblies, secular rivalries disappear, jealousies are buried, and a common faith and worship, with common problems, purposes, and tasks, have bound with bands of steel these countries and nations together. It is through the spirit and fraternity of such gatherings, composed as they are of some of the clearest thinkers and most trained statesmen, that sentiments are created and promulgated which



render war between these nations impossible, and which force their political and international relations into lines of loftiest disinterested statesmanship. It is through acquaintanceship thus formed that altruism is finding a place in international affairs, and the good of all comes to be regarded as preferable to the gratification of the selfish will of one.

We have considered patent facts in the life of nations and races which make clear some of the laws that govern human relations. These laws cannot fail to be manifest even to one who does not believe in Christianity or who, professing belief in Jesus Christ, denies the duty of world evangelization. It is certainly capable of distinct demonstration that the fundamental and dominating force in human life, whether we consider the life of the individual or of the race, is the force inherent in and emanating from religious beliefs and practices.

A crude belief, based largely upon superstition and nurtured by ignorance, is not less a force, but it is necessarily irregular, unreliable, perilous, producing results that stamp with evil the life and characters of those who entertain it. The most refined, elevating, and enlightened religions have always produced the most refined, elevating, and enlightened races and nations.

We, as Christians, have been intrusted with the extension of the religion of Jesus Christ throughout the world. For the present, passing over the power of this religion to transform and save the individual, we take note that no other religion has ever manifested such power in exalting, ennobling, enlightening, and purifying the life and practice of races and nations. Other religions have changed national life; Christianity has created and glorified it. Other religions have taught men that sacrifice for some others may be good and that integrity is better than falsehood; Christianity demands sacrifice for all men as the foundation of its creed, and absolute righteousness as the law of its life.

We are directed to make this religion victorious throughout the world. The fundamental conception of our faith is *conquest*. Christianity must be a victorious religion or it must be abandoned. It must conquer or disappear. Its founder, Christ, must reign supreme or pass into oblivion. It not only must win the individuals of all races, but it is equally bound to put the impress of its purity, integrity, and righteousness upon every race, and transform the national life of the world by its benign sway. While these laws of religious supremacy have been shown to dominate the life of nations and races, revelation makes clear that they also are the laws by which God and Jesus Christ prepared the program of the kingdom. Elijah learned that victory was to come not through earthquake, fire, or tempest, but, as the revised margin reads, "through the sound of gentle stillness." Jesus Christ declared that those who rely upon the sword must ultimately perish by their own instrument. Paul says, "The weapons of our warfare are not of the flesh." St. John the apostle declared, "Whatsoever is begotten of God overcometh the world: and this is the victory that overcometh the world."

The records of divine revelation are filled with declarations setting forth the fundamental truths governing permanent victory in the world. In no place, either by example or precept, is it maintained that true and lasting supremacy, individual or national, can be secured by physical force. The devout student of the Word of God is taught everywhere that he who would triumph must seek success only in a spirit of meekness, of devotion, and of intelligent faith and practice.

The task set for the church of Jesus Christ to accomplish is, therefore:—

1. To so present the gospel of Jesus Christ to the intelligence of the men of



all races that they shall willingly abandon what is evil in their ancestral religion, and receive in the place of what they renounce, that which has never failed to satisfy the religious cravings and to meet the religious requirements of all men.

2. To bring Christianity so to bear upon the national life of the world that all nations shall become dominated by its pure and exalted principles. The Asiatics and Americans, the Europeans and the inhabitants of the Islands of the Seas, while widely differing in external characteristics, are to be bound together by a common faith into a fraternity of interest. This does not mean, and can never mean, the overthrow of any nation or the control of any people by external force. That would not be Christianity. But it does mean the introduction into the life of the East of the principles lived and taught by Jesus Christ, producing changes eagerly sought and welcomed by the people themselves.

3. To introduce into the society of Asia, and wherever society is licentious, cruel, and false, the dominating principles of our own faith, that through the acceptance of this masterful religion that society may be redeemed.

4. To crush out and banish forever from the earth the petty race jealousies, rivalries, and hatreds, and to bring men of all colors and temperaments into the great fraternity of those who worship one God and Father, and who recognize Jesus Christ as a common Saviour and Lord.

5. To let the radiance of Christian enlightenment shine into souls dwelling in the darkness of ignorance, and to arouse entire races whose religion has never urged to genuine thinking, or, it may be, never permitted intellectual development.

6. To bring the influence of our religion of peace and righteousness so to bear upon the life of the world, that international relations shall shape themselves according to Christian principles, making national strife and national wars impossible. Under these conditions, all great international assemblies will become peace conferences. The peace of the world will thus be maintained, not by expensive and death-dealing navies, but by the general consciousness of a common brotherhood and a belief that all men are but the children of a common father.

We are in a struggle for a complete victory, not political or temporal, but religious and eternal. We are attempting to establish a kingdom, not of physical supremacy and power, but of intelligence, justice, love, and righteousness. Our weapons are not armies and navies, but intelligent belief, correct thinking, righteous actions, worthy aspirations, integrity of heart, and the Spirit of God. Our citadels are not protected by deadly artillery, but they are the Christian school culminating in the college and theological seminary, the press, the hospital, the Christian home, sober, industrious society, and the church of Jesus Christ.

In a word, we are engaged in the largest and most important enterprise permitted to men. Christian missions contemplate nothing less and can halt at nothing short of the intellectual, social, moral, and religious conquest of every race and nation on earth. The means at our disposal, viz., the pure and undefiled religion of Jesus Christ, is the most mighty permanent force operating in the world. The hold upon individuals and races is a hold that can never be broken except by the supremacy of a stronger faith. The campaign can never falter until Christianity has ceased to exercise its power. It can never fail so long as God be God.

## Treasurer's Report for the Year Ending August 31, 1904

IN the report of this department the usual detailed statement of receipts and expenditures is given in the form which was mutually agreed upon three years ago by the American Missionary Association, the Congregational Home Missionary Society, and the American Board.

### RECEIPTS

Of the receipts of the American Board from donations and legacies the past year, \$277,662, or forty-two per cent, came from the New England District; \$224,565, or thirty-four per cent, from the Middle District; \$128,443, or twenty per cent, from the District of the Interior; and \$24,206, or four per cent, from the Pacific Coast District. A further analysis of the total receipts from all sources is as follows:—

From churches and individuals . . . . .	\$316,605.51
From the three Woman's Boards . . . . .	233,936.92
From Sunday schools and Young People's Soci- eties of Christian Endeavor . . . . .	11,063.85
Receipts for special objects . . . . .	41,011.55
From legacies . . . . .	100,983.78
From interest on General Permanent Fund . . . . .	21,714.29

The total amount of receipts, including the balance carried over from the previous year, was \$725,570.35.

### DISBURSEMENTS

The total amount of disbursements for the year was \$748,308.11 — an increase over the previous year of \$7,785.39; and the excess of expenditures above receipts was \$22,737.76, which is the amount of the debt carried over to the account of the new year.

It is apparent that the tendency of expenditures is upward, even while the basis of appropriations for general work remains the same. This is partly owing to the increased cost of living in most foreign lands, and of providing suitable dwellings and school buildings for the missionaries' use, and of keeping those already built in repair. This year the increase has been largely due to the new efforts to enlarge our constituency through the Young People's Department.

### FUNDS OF THE BOARD

Two new permanent funds have been added during the year, the Albert Wentworth Fund of \$1,000, the income of which is to be used for the general purposes of the Board, and the Rogene T. Fulton Fund of \$1,000, the income of which is to be used for the support of a Bible reader in India.

The most conspicuous change in the funds of the Board has been the continued and rapid growth of the Conditional Gift Fund. The additions to this fund during the year have been \$71,426, and the fund which six years ago was only \$124,000 is now \$462,283.57.

By this plan the Board receives gifts of any desired amount, binding itself to pay to the donors annually, or semi-annually, sums equal to a fair rate of interest, so that these donors will be absolutely assured of the income they need so long as they live, and then without delay or cost, or question of any kind, the whole sum given will be used for missionary purposes.

### THE FINANCE COMMITTEE

The Finance Committee consists of five members, all of whom have had large experience in business affairs. They have held frequent sessions, and all questions

relating to investment have received most deliberate and careful attention. The present condition of the investments and the comparison of the present market value with the original cost make a gratifying showing.

#### THE FUTURE OUTLOOK

The estates now in process of settlement indicate more satisfactory legacy receipts for the coming year. The present size and the continued growth of the Conditional Gift Fund, and the much desired completion of the Twentieth Century Fund in the immediate future, it is believed will result in placing the Board in a stronger financial position than ever before—a position which will make it possible to begin the enlargement of the work with the assurance that such enlargement can be maintained permanently.

### SUMMARY OF EXPENDITURES

#### *Cost of Missions*

Mission to West Central Africa . . . . .	\$24,973.39
Mission to East Central Africa . . . . .	12,841.84
Zulu Mission . . . . .	34,566.61
Mission to European Turkey . . . . .	34,020.84
Mission to Western Turkey . . . . .	89,755.52
Mission to Central Turkey . . . . .	35,407.30
Mission to Eastern Turkey . . . . .	36,647.79
Marathi Mission . . . . .	75,377.63
Madura Mission . . . . .	61,953.61
Ceylon Mission . . . . .	12,146.21
Foochow Mission . . . . .	38,628.64
South China Mission . . . . .	7,252.93
North China Mission . . . . .	57,141.23
Shansi Mission . . . . .	5,798.62
Mission to Japan . . . . .	89,028.43
Hawaiian Islands . . . . .	400.00
Micronesia Mission . . . . .	14,807.44
Mission to Mexico . . . . .	19,613.68
Mission to Spain . . . . .	12,900.72
Mission to Austria . . . . .	9,820.34
Philippine Islands Mission . . . . .	1,865.28
	<hr/> \$674,948.05

#### *Cost of Agencies*

Salaries of District and Field Secretaries, their traveling expenses, and those of Missionaries visiting the churches, and other like expenses . . . . .	\$26,252.96
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#### *Young People's Department*

Salary of Secretary Hicks, clerk hire, printing, etc. . . . .	\$7,705.74
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#### *Cost of Publications*

<i>Missionary Herald</i> (including salaries of Editor and Publishing Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.) . . . . .	\$10,511.24
Less amount received from subscribers . . . . .	\$3,148.32
and for advertisements . . . . .	2,062.32
From income of <i>Missionary Herald</i> Fund . . . . .	119.05
	<hr/> 5,329.69
	<hr/> \$5,181.55
All other publications . . . . .	\$3,912.77
Less amount received from sales . . . . .	267.62
	<hr/> 3,645.15
	<hr/> \$8,826.70

*Cost of Administration*

Department of Correspondence . . . . .	\$10,927.71
Treasurer's Department . . . . .	9,280.13
New York City . . . . .	2,342.64
Miscellaneous items (including rent of "Missionary Rooms," furniture and repairs, electric light, postage, stationery, copying and printing, library, insurance of do., honorary members' certificates) . . . . .	8,024.18
	<hr/> \$30,574.66
Total . . . . .	<hr/> \$748,308.11

## RECEIPTS

Balance at the credit of the Board August 31, 1903 . . . . .	\$254.45
Donations, as acknowledged in the <i>Missionary Herald</i> . . . . .	602,617.83
Legacies as acknowledged in the <i>Missionary Herald</i> . . . . .	100,983.78
Interest on General Permanent Fund . . . . .	21,714.29
Balance at debit of the Board August 31, 1904 . . . . .	22,737.76
	<hr/> \$748,308.11



## Letters from the Missions

### Mexican Mission

#### HERMOSILLO STATION

MR. AND MRS. WAGNER have sent a most interesting report of the work accomplished at this station as well as in the outstations. The Yaqui Indians have made travel through certain regions somewhat dangerous, and the Roman Catholic Church has shown more activity than usual. The people are coming more into the towns, and the ways of communication are slowly improving. Of Hermosillo itself, Mr. Wagner writes:—

"For some years this church helped to support the work in Cumpas. This year it called Señor Manuel Elias, prepared for evangelical work in our El Paso training school, as pastor and teacher. Señor Elias accepted the call and took charge of the work in October. The congregation paid his traveling expenses, and the work is entirely self-supporting. About five-sixths of the amount required for supporting the congregational expenses comes through the basket collections taken at all the services. The other sixth comes through

a subscription list. The Sunday school collections average more than four dollars per Sunday. The attendance at Sunday school and at the Sunday evening service is much larger than the membership of the church. The prayer meeting and Christian Endeavor Society have a smaller attendance. The women's meetings are held in the homes of the sisters. The sick and the poor are not forgotten. A few prisoners are beginning to show an interest in their own salvation.

"Most of our people live consecrated lives. A Romanist said, 'When it comes to having work done, I can trust the Protestants before our own people.' A young lady in the town needed her watch repaired, but as it was set with very precious stones she feared to trust it with any of the jewelers. Some one hearing of it said, 'I know where you can send it with perfect safety—to the little Protestant.' The watch was sent and duly repaired. An American physician who has an extensive practice said, 'I can't lose all faith in humanity when



I see the daily life of Don ——.' The latter is employed by the doctor, and is a deacon in our church. A foreigner was canvassing the town with fine goods and had great difficulty to find a carrier that would not steal. Finally, he was sent to one of our members, and was told that he could trust his boxes with him even if they were filled with gold dust."

#### SOME OUTSTATIONS

"Taking the southbound train for an hour, we reach Torres, where a few of our families hold forth the light. An hour's ride eastward from Torres takes us to La Colorada and Las Prietas. Regular services are kept up in both towns. The brethren made a few improvements in the church edifice.

"It takes some fourteen hours from Hermosillo by railroad via Nogales, Arizona, to reach the border towns of Douglas and Agua Prieta. There are a few new converts. Brother Guzman has almost finished a large room to serve as a chapel in Agua Prieta. The same brother offers to pay twenty-five dollars Mexican monthly and board for a lady teacher.

"The railroad from Douglas to Placeritos is finished, and a ride of some eighty miles takes us to this mining town, the third largest of its order in the state. Several new converts declared themselves during the year, but removals left the number about the same. Regular services are kept up by the people. A stage ride of thirty-six miles from the above-mentioned railroad terminus conveys us to Cumpas. The town is growing, and soon expects a railroad. The congregation has been enriched by new converts from our Sahuaripa work. The church edifice is now under roof as well as the room by its side. Building material and wages are high, so that this has taxed the congregation quite heavily. Though the church is not self-supporting, it has not cost the Board anything besides the missionaries' ex-

penses. Teovadepa, on the opposite side of the river, also has a Sunday school and prayer meeting kept up by the Cumpas church.

"Twenty miles farther south is Moctezuma, the official head of the district. We have but a few believers here. Several prisoners keep up their interest in the gospel. The criminal who killed our beloved Brother Florentino two years ago is in this prison. He has publicly and by letter confessed his heinous crime and requested that evangelical literature be sent him by those who mourn the absence of the departed colporter.

"Starting out on horseback we reach Lampasas in a day, where several of our families from Sahuaripa have moved and meetings are being held. Another forty miles over a rough mountain path finds us in Sahuaripa, the county seat of the district of that name. Though still without a pastor, this is the most evangelized district in the state. Meetings were held in thirteen of the twenty-two towns of from 200 to 3,000 inhabitants. Believers are also scattered in other towns. It requires 250 miles' travel on horseback to make the circuit of these towns from Sahuaripa as a center. In Sahuaripa, La Mesita, Arivechi, Facupeto, and Guisamopa our people keep up the services on the Christian Endeavor plan, and the first four have a Sunday school. At the first place our work suffered a heavy loss in the death of the deacon, the first convert in the town and the leader of the congregation. Several hundred people, including many public officials and merchants, attended his funeral. At La Mesita, where the work began first in this district, seven united with the Sahuaripa church. The largest and best organized work is at Arivechi, the oldest and second most important town in the district. Bocanora is the 'mezcal' town of the state. Strange as it may seem, the people are beginning to be seriously interested in the gospel."

We have no room for further extracts from this most interesting report, showing how in another region, bearing the name of the Yaqui River, with a delta

fertile as that of the Nile, a new field is open. Some account of this district will be found in *Congregational Work* for the current number.



### Zulu Mission

#### THE MISSIONARY CONFERENCE AT JOHANNESBURG

MR. TAYLOR, under date of August 26, gives some report of the recent General Conference of Missions in South Africa, which was regarded as a marked success. He says:—

“You will know, perhaps, that the inception of this conference was in our own mission. About two years ago, the suggestion was made in one of our mission meetings that such a conference should be held. The matter was brought to the attention of the Natal Missionary Conference, which took it up and soon interested missionaries and societies all over South Africa in the plan. We were favored with a week of most delightful weather, there being hardly any of the gales which at this season of the year often make the dusty streets of Johannesburg as bad as the Sahara, burying the city under such a cloud of dust that it is difficult to see across the street. The crisp air and beautiful sunshine, with the bright, scholarly papers, the social fellowship with missionaries from all parts of the big country, and the excellent spirit of unity prevailing, combined to create an atmosphere that made one feel like Peter—  
‘It is good for us to be here.’

“Especially fine papers were read on ‘Native Education,’ by Rev. Junod of the French Swiss Mission; ‘Organization of the Native Church,’ by Rev. Jacottet of the French Basuto Mission; and ‘Mission Comity,’ by the Bishop of Lebombo. We were interested to find that so many of the societies are working in the same lines as ourselves in the matter of self-

support and self-control for the native church. The writer of the paper on the subject spoke enthusiastically to us in private conversation of the accomplishments of our mission in this matter.

“In view of the state of public opinion on the question of Ethiopianism, the conference was watched with a good deal of interest by the press to see what missionaries would say on the subject. A striking illustration of what the movement is doing was the letter from M. Coillard, written only a few days before his death, and declining the presidency of the conference because the Ethiopians had entered his field, alienating his workers and turning the head of the king. A letter was received from the head of the African Methodist Episcopal Church in Cape Town bespeaking the sympathy and coöperation of other missionary bodies. To this message a reply was sent to the effect that, if the motives of this church were as represented, it should immediately withdraw its representatives from Barotseland and put an end to the condition of affairs there existing. Resolutions were also passed by the conference to the effect that, so far as the evidence shows, the spirit of the movement is the natural outcome of the awakening of the native, but the introduction into the problem of the American Negro element added grave dangers in view of the policy of these churches of indiscriminate proselytizing and the laxness of their discipline. Much of the common claim of the press that this movement is primarily political, and has only a covering of religion, is no doubt extravagant, and the conference, while not denying that the movement

might have political perils, warned against persecution.

"The advanced department of the Theological School bids fair to be more immediately successful than we had dared hope. Already three men are in the department, and two others will be with us by the first of September, unless all signs fail. The better intellectual quality of these men is already apparent, and we are acquainted with some of them well enough to know that none of the spiritual is sacrificed for the intellectual."

#### AWAKENING AT AMANZIMTOTE

MRS. LE ROY reports that since under the new requirement only boys who can read in the Fourth Standard can be received into the Amanzimtote Seminary, it was thought that the numbers would be considerably diminished; but it now proves that there are fifty-five boys present—eight in the higher classes—and everything is moving forward well. She writes:—

"The work seemed to start off very auspiciously, for on the opening day the great evangelist Gipsy Smith came out here to visit us. He had never before visited a mission station. He had

just completed a series of meetings in Durban which lasted ten days, resulting in a great many conversions among the town people. Durban has not had such an awakening for years. It is estimated that seven hundred people, including a number of children, gave themselves to Christ through his efforts.

"We were all greatly refreshed by his visit, and he said he only wished he could stay here a couple of weeks and roam around these hills, visiting the kraals and telling them the glad story.

"The first Sunday night of the term was a memorable one, in that nearly all of our boys and every teacher stood up and testified that they wished to choose the best life this term. One boy who was sent home for stealing fruit was one of the first to confess his sin and express a desire to serve Christ. We feel that where so many of them have this strong desire, we shall have a very profitable term together.

"Early in the term we had the privilege of entertaining some of the government inspectors of native and white education (four of them). It was very gratifying to hear them express their approval of the work both in school and the shop."



#### Western Turkey Mission

##### A SUMMER RESTING PLACE

MISS WARD, of Marsovan, writing September 2, reports an outing of six weeks taken by Miss Wright and herself at a Greek village (Gelinsin), two and a half hours by horseback from Marsovan:—

"Gelinsin is a village made up of fifteen houses of Orthodox Greeks. This is the second summer it has been popular as a summer resort. Of the forty-two or more Armenians, there were only three Gregorians. These were our friends, so we often walked and picnicked together. There were quite a number of school-

girls, several of whom were there for their health. The air is good, the water cold, and the wooded mountain scenery beautiful.

"I am sure you would like to hear of our Sunday services, which had an attendance averaging sixty. After meeting in different places out of doors, and once in a room, we tried holding a service on the porch to our landlord's house, and found it by far the best place. Last Sunday there were surely seventy present. Besides the Protestant and Gregorian friends, there were twelve Greek men and perhaps five quite large



boys, and women and children. The porch was really crowded. The preacher read the parable of the Prodigal Son, and preached in Turkish about our Father.

"I have heard of only one person in the village who knows how to read or write. The people are very ignorant and superstitious. They fear the 'evil eye.' When any of their animals became sick, they were careful to scatter incense among them."

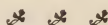
#### FROM CONSTANTINOPLE.—THE PERA CHURCH

DR. GREENE, of Constantinople, under date of September 11, writes:—

"It was good to see our Bible House chapel filled this morning, and to greet many old friends. It was good, too, to hear an able sermon on a vital theme in the beautiful Turkish language. And it was a joy to me that the sermon was delivered not by a missionary, but by one who may well be called the fruit of missionary labor—the son of the pastor of the First Church in Aintab, Professor Hovhannes Krikorian, for many years connected with Aintab College, and now assistant editor of our missionary period-

icals. Would that space permitted me to give a sketch of the sermon, which had for its theme, 'What Is Essential Christianity?' We give thanks that in this city of formal religion and dead orthodoxy there is one pulpit where, in the Turkish language, the fundamental truths of vital religion are ably and constantly set forth.

"We are all delighted that this past week, after twenty-five years of waiting and praying, the imperial firman for the erection of the first native Protestant church in Pera has been issued. So, at last, the First Evangelical Church, organized in Constantinople in 1846, is to have a church home and a sanctuary of its own. The site is adjacent to the German embassy chapel; and, thanks largely to our dear, departed Dr. Hamlin, the Pera Church Building Fund, supplemented by native gifts, will supply the means for the erection of the church. Besides the church edifice, there will be a parsonage on the same lot. With their new pastor, Rev. Mr. Schmavonian, and their new house of worship, we shall hope and pray that a new and happy future, with a great extension of usefulness, may await the First Evangelical Church of Constantinople and of Turkey."



#### Marathi Mission

##### BRAHMANISM AND IDOLATRY

REV. MR. LEE, of Wai, writes at length of matters connected with his station, and we give here what he says concerning the dominant caste and its influence upon the community:—

"The people are mostly proud and pious Brahmans. Five hundred are priests, while not a few are religious mendicants, too holy to work and too much feared by the thousands of honest, industrious, superstitious farmers to have any need or passion ungratified by those to whom they lay down the law, and fill with fears and fancies. Many get a good living from the fertile valley

fields which they own, but never defiled their sacred hands to earn or till. Some lend money, and at times in a way that would make Shylock blush. Lastly, there are the necessary craftsmen, traders, servants, and outcasts, plus a thousand Mussulmans.

"Across the river from these holy people is the government school, post office, police headquarters, caravansary, travelers' bungalow, two wards of outcast houses, and the mission bungalow. At this distance we hear all we care to of the tom-toming of festivals and weddings to make us content to live out in the open fields of God's pure air, rather



than in the sacred precincts of the almost undrained city.

"The river is the body of Vishnu, one of the members of the Hindu triad, Brahma, Vishnu, and Siva. The root idea of Krishna, so says my pundit, is to draw or take away. The Krishna is, therefore, the god which takes away sin, and is the only saviour or redeemer of whom the people know. Instead of a heart purified and filled by God's holy, loving spirit, the Brahman takes a bath; and *woe* to the man or woman of a lower caste who, in boldness or ignorance, avails himself of this water as it flows from God's sky and hills at a point above or on the same side of the river as the Brahman. I had hoped to find in the worship of the river a true element. It makes this valley fertile. Without it, all would be dead and barren. Pure, simple hearts, in gratitude for the benefits which it bestows, might easily look upon it as the great Giver. But that is not the case. If ever there could be drawn lessons of a divine bounty from it, these lessons have been forgotten by those who pride themselves on their piety and exclude all others from the gift that God has given.

"Such is the character of Brahmanism. It grasps the best of all for itself. None but the 'twice born' have rights that are inalienable; and if the 'twice born' wants anything, he has a right to take and monopolize it, be it river or learning. This has been done, and their teaching has darkened the whole race.

"As the river is the center of all that is sacred, there are more of the temples on its bank than elsewhere in the city. For half a mile along the river there are ghats or steps leading down from broad platforms to the water. Weirs of solid masonry hold back the stream and lead it into tanks built in the middle of the bed. At present these tanks are far below the surface; but after the rains, during the nine long, rainless months, they will be the main supply with which pious

Brahmans will first wash their mouths and bodies and then quench their thirst. And if you deny that this sacred water is not as pure after the Brahman's bath as before, then you simply reveal the deplorably materialistic cast of the Occidental mind. For an hour after dawn and before sunset, men and women are incessantly engaged in their ablutions and clothes washings. As one stands on the high bridge, this is a scene that is in various features both pleasing and depressing. Since the people have come to bathe, and not for sport, there is none of the hilarity of the American swimming place, but rather the activity of a busy day in a hand laundry, or a crowded time in a public bath, from which all, in going, mutter prayers and make low bows before some idol. Above all, the temples give an appearance of dignity and magnificence, in which the rankest hoodlum would find it hard to act naturally.

"Most of the seventeen temples seen from the bridge, as well as the ghats, were built over a century and a quarter ago. All are of solid masonry; and when the time comes that the Peking Archaeological Society furnishes critics exciting material in the manuscripts excavated from Union Theological Seminary, these temples will be serviceable, Christian chapels. Whether the Brahmans will have found some way to absorb the endowments before that time is a question, the answer of which is easy to any one who knows them. But before this comes to pass, Ganpatti, Vishnu, Lackshimi, Maruti, and the other idols in temples, shrines, and on the high hills must meet the hand of righteous iconoclasm. If the Holy Spirit and God's spoken Word were not surer and swifter than dynamite, I should ask for a donation of bombs and die gladly in the attempt. I hate these things. They make an anarchist of me.

"A few in the city superciliously say

the idols simply represent God to all but the ignorant and uninitiated. It is a lie as well as an evasion. The vast majority are ignorant. The most intelligent families, whose members are in constant touch with the great streams of Western commerce and education, believe that these stones are God with a sincerity as unmistakable as their blindness. Again, such images insult and dishonor both man and God. An image of Satan would have some more refined marks than these gross, vicious, gluttonous, hideous, glaring idols. If they in any way represented God, they would start from their places and smash the hundreds of phallic symbols under which Mahadev, the great god, is worshiped in his creative and reproductive functions. For the social welfare, the English government has forbidden such representations when unconnected with religious institutions. It dares not touch the fanaticism of this religion. Christianity alone attacks the core of the diseased life of this people. The government's efforts are good. But marriage will never be noble, or social life pure, till the temples are cleaned out of their images and the people who are devoted to them. England does well, but her actions show that the maintenance of her own realm is her first aim, and she will compromise or overlook anything if this seems to demand it. Only those who put God's kingdom before Edward's are giving the land the pure, vital religion that will purify its homes and public life. And to the honor of England it must be said that the lives of some of her sons here are being given for the larger and coming realm."

#### A SPECIMEN SCHOOL WORK

MR. HAZEN writes from Sholapur about his own particular labors at Sholapur, and what he reports may be taken as an illustration of the kind of work carried on by many of our missionaries. He writes:—

"The missionary work under my direction falls naturally into three main departments: the boarding department, the schools (primary and middle), and the industrial school. Besides these, the supervision of two small common schools falls to my lot, but the general evangelistic and educational work of the district surrounding Sholapur falls to Mr. Gates. The main work in my charge is one school under different departments.

"The boarding department includes now about 150 boys. Of these, about one hundred are provided for by the orphan funds received through the *Christian Herald* and other sources, while the remainder, being boys having parents, are supported with funds appropriated by the American Board of Commissioners for Foreign Missions. All these boys share a common life and a common training. Their dormitories are low buildings, with earthen floors, on which they sleep, with a coarse woolen blanket for covering. Their food is the plain bread of the country and some rice, with something to give it taste, and meat and vegetables twice a week. Their dress is plain cotton cloth, much of it woven on our own looms by the boys themselves, and sewed by them. They are under the care of a master, but we give them some share in the responsibility of governing by the election of a tribunal of their own, before which those guilty of petty offenses are tried and sentenced. The boys have a pretty full day, beginning with morning prayers at six o'clock. Each boy has four or five hours of school and two or three hours of work in the shop or garden. Yet there is time for play, and they have some gymnastic performances of their own. A circus came to town last year, and nothing would do but that the boys must have a circus of their own. They play some native games, but have not yet learned to play cricket, which is much in vogue amongst other natives.

"There has been little serious sick-

ness during the past year, and only one death among the boys—from plague. Two boys were stricken with that disease, but both recovered. As I write, the great annual festival at Pandharpur, forty miles away, has spread an epidemic of cholera over the land, but it has not yet visited us. Discipline has improved, and the boys who knew nothing of order and system are coming to appreciate its advantages. Regular work is developing the muscles and filling out the bodies of boys who were but skeletons four years ago.

“The school work has shown a steady improvement. The primary, or vernacular department, has 120 pupils, including some day pupils. The Anglo-vernacular, or middle school, in which English is taught, numbers thirty. Altogether we are now teaching nine standards, or grades, including the first of the high school course. The school is annually inspected by a government official, and last year we received a grant of over \$150. I have lately secured a new head teacher, at increased expense. Some of my own time is spent in teaching, but more in directing the work of other teachers. Besides the boys who study in my own school, a dozen go to the kindergarten.

“The industrial department of my work is most interesting and full of promise, as well as exacting of time and strength. It is necessary *to do* many things, as many things can best be taught by example. The industrial school also is recognized, and receives a government grant. This year has seen the completion of a new shop building (97 x 20 feet), walled with stone and roofed with iron, at a cost of about two thousand rupees (\$666), exclusive of the labor of boys. The greater portion of the mason work, and all of the carpenter work, was done by boys under instruction. This provides enlarged accommodation for carpentry and blacksmithing, with permanent quarters for

weaving. I would like to purchase additional tools and some machinery as we come to have boys better able to use them. There has been a great improvement in rug weaving. The addition of a competent master has improved and increased the output, and we are now making Oriental rugs of good design and workmanship, some of which have sold locally at four dollars per yard. The department of weaving has gone on making a large share of the cloth used by the boys, and we are now having calls for cloth from our Christian people, besides supplying other orphanages.

“The aim of all this work is education rather than production. We are trying to make boys and men rather than things. Consequently, little stress has been laid upon the commercial side. Many boys might now earn their own living if they should leave school, but they would find it hard to compete with other workmen until they have more training and experience.

“The fruits of this work are not yet apparent, but will begin to be very soon. It is gratifying to note the progress of some boys physically, mentally, and morally. As to religious profession, I have not wished to urge boys forward, but it has been very gratifying within the last two or three days to have some boys ask to unite with the church. Others, I think, are seriously considering the matter. The boys have two Christian Endeavor Societies of their own, and they are interested in Sunday school and the services of the church. But the best fruits of their religious life are seen in their daily conduct, in obedience, faithfulness, and earnest striving for improvement. There have been some few bad characters that the school is now better off without, and many boys have grown tired of the regular life and steady work of the school and gone away. Those who remain seem to be the best.”



### Japan Mission

#### AN OUTSTATION VISITED

MR. OLDS, of Miyazaki, reports the death of an old Bible seller, Moteki San, of whom he writes:—

“His was a sweet and noble life, simple and genuine; and for the greater part of his more than threescore years and ten he has been seeking to bring others to the Christ he loved. It would be impossible to estimate in how many hearts he has sown the fruitful seed, but certainly the number is great. His influence has extended even beyond this island, and he had come to be known as an earnest, Christlike soul in many a home.”

Mr. Olds writes of a visit made by himself, in company with Mr. Clark and their helper, Shiraishi San, to the outstation of Miyakonojo, about thirty-two miles from Miyazaki. After traveling many hours in bashas, they reached their journey's end about five o'clock. Mr. Olds writes:—

“We were soon ensconced upon the floor in our hotel rooms. One misses the chairs in Japanese hotels more than anything else. The floors are not hard, for they are always covered with soft, clean matting an inch and a half thick, called ‘tatami’; but after one has had to sit on the floor with his feet curled up under him everywhere he goes for a few days, he is ready to say, out of the fullness of his heart, blessed is the man who invented chairs. Soon after we were settled supper was served. It was the regulation Japanese meal. Before each guest was placed a little square table about six inches high, on which, as usual, were four dishes and a pair of chopsticks. The dishes contained, respectively, rice, fish, in some form or other, soup, and a kind of stew in which was a variety of vegetables, etc. Tea also was served throughout the meal, together with some kind of little cakes. In the middle of the floor the waiter sat herself down with her large wooden bucket of rice, from which she served

her guests from time to time as their bowls needed replenishing. The various dishes were quite savory, and one can accustom himself to them so that he may come to like them very much, which state, however, I have not yet reached, I am sorry to say.

“After supper we repaired to the house of the local evangelist for the evening service, there being no church building in the place. Here a little company of about thirty people soon gathered; and after all were duly presented to each other and all the multitudinous bowing was over, the meeting began. The service did not differ much from our own; there was the singing of the same hymns, the same Bible reading and prayer, and then sermons by both Mr. Clark and Shiraishi San. To read and sing the hymns in the Japanese ‘kana’ is not the easiest thing in the world to do for one who is not well accustomed to it, so I was not a little disturbed when Mr. Clark and I were called upon to sing a duet, wholly without warning beforehand. But I put on a bold front, and we sang our hymn through, quite as if we were in the habit of doing that sort of thing regularly. Thereafter we were called upon to sing at every meeting.

“The next day being Sunday, another service was held in the morning and still another again in the evening, and also one on Monday evening. It was only a three days' campaign, and that was quite sufficient to accomplish the end in view, namely, to encourage and stimulate the little band of Christians that are working with their pastor, to consult and advise with them regarding their problems, and thus to keep them in touch with the great body of Christians in the world. During the day the time was occupied with calling and visiting among the different people of the parish, and thus getting more fully into the life of the people. The reception given us was always very cordial, and it was evident that we were welcome.”



## Notes from the Wide Field

### CHINA

CHINESE LABORERS FOR SOUTH AFRICA.—We have heretofore referred more than once to the scheme adopted by the mine owners of the Transvaal, to import coolies from China to meet the great demand for laborers for the development of the mines in that region. The contest over the proposition has been long and bitter, extending throughout the colonies of South Africa and Great Britain itself, where the government has been attacked, both in and out of Parliament, for having consented to what has been called a new form of slavery. Missionaries, as a class, have been greatly opposed to the introduction of Chinese laborers, believing that they would be a demoralizing element among the many native races of South Africa. But the door has been opened. Two hundred thousand coolies are called for, and the procession has already started from Hong Kong for Durban.

The *Chronicle* of the London Missionary Society for September prints an article from Rev. Mr. Pearce, long a missionary in Southern China, giving statements which somewhat relieve the apprehensions felt, at least so far as the Chinese are concerned. Mr. Pearce affirms that the present scheme is not like the "coolie traffic," so called. The checks to violence and deceit and fraud are the best that can be devised, and these coolies are not enlisted ignorantly or against their will. The agents of the Director of Emigration confer with the village elders and heads of clans, and matters are explained as fully as possible. These people are wretchedly poor, suffering often, if not continually, for food and the necessities of life, and they agree to go to work for those whose interest it is that their employees be well housed and well fed, and so treated that they can do effective work. Pains are taken to sift out the infirm and the opium smokers. A European Emigration Agent with a staff, including a European doctor, has charge. Mr. Pearce affirms that these coolies before leaving are not kept in confinement, and that they are free to leave if they choose. "They are not driven or beguiled into South Africa. They are drawn there by the offer of high wages." Confinement within labor compounds will not be looked upon by the Chinese, Mr. Pearce thinks, as a hardship, and he believes that these camps will not prove "a dire moral pest." We fear that the views of this writer are more hopeful than the case will warrant. It all depends upon the character of the directors and those who are in charge in China and South Africa. In these Chinese camps in the Transvaal there will be a fine opportunity for missionary work. Who will take it up?



## Notes for the Month

### SPECIAL TOPICS FOR PRAYER

With thanksgivings for the blessing of God which rested upon the Annual Meeting of the Board, let there be prayer that the strong impressions produced at that meeting may follow those who were present and may reach other multitudes. That the new secretary and members of the Prudential Committee, chosen at the Annual Meeting, may be divinely guided as they take up the important trusts committed to them, so that this work of missions shall be greatly advanced through their labors.

That the Lord of Hosts would interpose to put an end to the fearful war in the far East, bringing in an era of peace.

## ARRIVALS ABROAD

- August 17. At Constantinople, Dr. and Mrs. Wilfred M. Post, on their way to the Cesarea Station. (See page 456.)  
 August 27. At Bombay, Rev. William O. Ballantine, M.D.  
 September 6. At Cesarea, Mrs. James L. Fowle; at Tientsin, China, Rev. and Mrs. Charles A. Stanley, Jr.

## ARRIVALS IN THIS COUNTRY

- August 24. At New York, Miss Hattie Seymour, of the Eastern Turkey Mission.  
 October 6. At Boston, Mrs. Bertha D. Stover, of the West African Mission; also Mr. and Mrs. William Bell, who have been working with the mission, though not under appointment of the American Board.

## DEPARTURES

- September 2. From Boston, Mr. William E. Hitchcock and wife, returning to the Ceylon Mission.  
 October 12. From Boston, Mrs. Laura B. Bridgman, Rev. and Mrs. George B. Cowles, and Miss Lilla L. Ireland, returning to the Zulu Mission; also Miss Anna B. Wilcox, to join her parents in Natal.  
 October 13. From San Francisco, Rev. and Mrs. Emery W. Ellis, to join the North China Mission. (See page 457.)  
 October 14. From New York, Rev. Dr. and Mrs. J. Henry House, returning to the European Turkey Mission.  
 October 15. From New York, Mrs. L. S. Gates, returning to the Marathi Mission.

## ORDINATIONS

- September 29. At Fall River, Mass., Mr. Edward S. Cobb, under appointment to the Japan Mission, was ordained in the Central Congregational Church.  
 October 5. Mr. George B. Cowles, of the Zulu Mission, was ordained at New Britain, Conn.

## MARRIAGES

- August 4. At Marsovan, Turkey, Mr. Dana K. Getchell and Miss Susan Dwight Riggs, both of the Marsovan Station.  
 September 27. At New York, Mr. Edward S. Cobb and Miss Florence Brooks, both under appointment to the Japan Mission.



## Donations Received in September

## MAINE

Bangor, 1st Parish Cong. ch., 75;	
Central Cong. ch., 75; Hammond-	
st. Cong. ch., 75, all toward support	
missionary; Hammond-st. Cong.	
Sab. sch., toward support Rev. T. T.	
Holway, 15; Friend, 5,	245 00
Bar Mills, Cong. ch.	5 55
Groverville, Cong. ch.	4 43
Harrison, Mrs. M. W. Everett,	50
Lewiston, S. B. Hayes,	10 00
Litchfield Corners, Cong. ch.	4 00
Lovell, C. K. Chapman,	2 00
Portland, Williston Cong. ch., toward	
support Rev. H. K. Wingate, 234;	
F. B. Southworth, 27.50,	261 50—532 98

## NEW HAMPSHIRE

Bath, Cong. ch.	26 10
Colebrook, Cong. ch.	10 00
Concord, 1st Y. P. S. C. E., for native	
teacher, Madura,	10 00
Dover, Friend,	2 00
East Concord, Cong. ch.	14 00
Keene, 1st Cong. ch.	55 10

Lakeport, W. C. Landis,	3 00
Manchester, Franklin-st. ch., for work	
in Japan,	129 75
Orford, Isaac Willard,	5 00
Pittsfield, Cong. ch.	2 75—257 70

## VERMONT

Bridport, Miss Evelyn L. Barbour,	1 00
Chelsea, Cong. ch., toward support	
Dr. C. W. Young,	64 43
Dorset, Mrs. Marcia B. Fuller,	10 00
East Barre, Y. P. S. C. E., toward	
support Rev. J. X. Miller,	3 50
Georgia, Cong. ch.	6 75
Jamaica, Cong. ch.	11 00
Norwich, Mrs. J. G. Stimson,	10 00
Orwell, Y. P. S. C. E., for native	
worker, India,	12 39
St. Johnsbury, South Cong. Sab. sch.,	
toward support Rev. and Mrs. C. C.	
Tracy,	5 00
Thetford, 1st Cong. ch.	46 68
West Brattleboro, Cong. ch.	17 97
West Glover, Cong. ch., toward sup-	
port Dr. W. L. Thompson,	70—189 42

*Legacies.*—No. Bennington, Henry

D. Hall, by Henry T. Cushman,  
Ex'r,

25 00

214 42

## MASSACHUSETTS

Amherst, Through John H. Safford,  
toward support Geo. M. Newell, 24 00  
Andover, South Y. P. S. C. E., for  
Ing-hok Station, 20 00  
Ashby, Cong. ch. 19 77  
Boston, Winthrop ch. (Charlestown),  
29.18; 2d Cong. ch. (Dorchester),  
toward support Dr. F. C. Wellman,  
50; Eliot ch., Y. P. S. C. E. (Rox-  
bury), toward support Dr. W. T.  
Lawrence, 45; H. M. Weston, 100;  
Z. A. Norris, 25; Ezra Gifford,  
6.73, 255 91  
Brocton, C. A. Batchelder, 5 00  
Brookline, Mrs. Harriet B. West-  
brook, 100 00  
Cambridge, Pilgrim Cong. ch. 20 70  
Centerville, Cong. ch. 9 00  
Charlemont, 1st Y. P. S. C. E., for  
native teacher, Marathi, 12 00  
Chelmsford, F. L. Kendall, 3 00  
Cohasset, 2d Cong. ch. 71 38  
Danvers, Maple-st. Y. P. S. C. E., to-  
ward support Rev. E. Fairbank, 10 00  
Dedham, Edith C. Hine, 2 00  
East Longmeadow, 1st Cong. ch. 7 56  
Edgartown, Cong. ch. 33 05  
Fall River, Miss E. A. Lyman, 14 00  
Fitchburg, Rollstone Cong. ch. 55 64  
Gardner, Friend, 2 00  
Haverhill, Leonard H. Noyes, 5 00  
Holbrook, Winthrop Cong. ch. 48 95  
Holyoke, 2d Cong. ch. 87 23  
Housatonic, C. C. French, 5 00  
Mansfield, Ortho. Cong. ch., 11.56,  
and Sab. sch., 9.43, all toward sup-  
port Rev. W. H. Sanders, 20 99  
Mount Hermon, Mt. Hermon ch.,  
toward support G. M. Newell, 25 00  
Natick, Bertha L. Randall, 2 00  
Newton, Eliot ch. 191 00  
Newton Center, 1st ch., 93.06; Fred  
A. Gardiner, 5, 98 06  
Norfolk, Union Cong. ch. 28 77  
Orange, Central Cong. ch. 46 05  
Paxton, Cong. ch. 9 83  
Pittsfield, Wm. B. Rice, 20 00  
Quincy, R. D. Chase, 25 00  
Salem, Tab. Cong. ch., toward sup-  
port Rev. D. S. Herrick, 81 00  
Shelburne, Mrs. Gardner Truesdell, 1 00  
Somerville, Mrs. M. A. Hildreth, 5 00  
Southfield, Cong. ch. 6 00  
South Framingham, Grace Cong. ch. 85 22  
South Hadley, Cong. ch., toward sup-  
port Rev. J. E. Abbott, 48 00  
Springfield, Olivet Cong. ch. 11 75  
Taunton, Geo. H. Rhodes, 25 00  
Upton, 1st Cong. ch. 5 92  
Webster, Martha J. Perry, 55 00  
Wellesley, Caroline Hazard, 100 00  
Wellesley Hills, Cong. ch., toward  
support Rev. J. C. Perkins, 20 38  
West Brookfield, Cong. ch. 78 67  
Westford, Union Cong. ch. 2 00  
West Hawley, Cong. ch. 11 97  
Winchester, 1st Cong. ch., toward  
support Rev. A. W. Clarke, 100 00  
Worcester, Piedmont Cong. ch., of  
which 106 toward support Rev. and  
Mrs. J. B. McCord, 132; Plymouth  
Cong. ch., 51.43; Martha L. San-  
ford, 5, 188 43—2,103 28

## CONNECTICUT

Brooklyn, Mrs. N. G. Williams, 2 00  
Burlington, Cong. Sab. sch., toward  
support Rev. C. E. Ewing, 5 00  
Canterbury, 3 00  
Greenwich, 2d Cong. ch. 564 98  
Hartford, 4th Cong. ch., 234.88;  
Wethersfield-av. Cong. ch., 12.65;

Mrs. E. C. Russ, 200; Annie I.  
House, 5, 502 53  
Middlebury, Cong. ch. 28 72  
Milford, Arthur B. Clark, toward sup-  
port Geo. M. Newell, 15 00  
Mystic, Cong. ch. 5 00  
New Britain, 1st ch. of Christ, 100 00  
New Haven, Dwight-pl. Cong. ch.,  
toward support Rev. W. S. Ament,  
100; Mrs. Mary F. Gridley, 10, 110 00  
New London, 2d Cong. ch., for work  
in Ahmednagar, 4.33; 1st ch. of  
Christ, Prim. Dept., toward support  
Rev. C. N. Ransom, 2.00, 6 93  
North Madison, Cong. ch. 12 67  
Oakville, Union Cong. ch. 19 34  
Plymouth, Cong. ch. 8 82  
Salisbury, Cong. ch., toward support  
Dr. F. D. Shepard, 8 02  
Sharon, Cong. ch. 17 00  
Southport, Cong. ch., toward support  
Rev. W. B. Stelle, 115 00  
Torrington, Cong. ch. 10 00  
West Haven, W. H. Moulthrop, for  
native worker, Madura, 10 00  
——, Friend, 10 00—1,554 01  
*Legacies.*—Hartford, Daniel Phillips,  
by Ward W. Jacobs, Ex'r, 8,000 00  
9,554 01

## NEW YORK

Albany, J. C. Laing, 5 00  
Brooklyn, Plymouth ch. 5 00  
Canaan Four Corners, Cong. ch. 7 13  
Catskill, Mrs. John Doane, for work  
in Ponape, 23 10  
Cortland, Mr. and Mrs. A. M. Water-  
bury, 25 00  
Elmira, St. Luke's Cong. ch. 3 00  
Jamestown, Elliot C. Hall, 100 00  
Middletown, North Cong. ch. 2 75  
New York, J. F. Land, 10 00  
Oxford, Jared C. Estelow, 1 00  
Perry Center, Rev. and Mrs. F. A.  
Kimberley, for native preacher,  
Madura, 35 00  
Port Chester, C. S. Mead, 2 00  
White Plains, Cong. ch., toward sup-  
port Rev. T. S. Lee, 100; Mrs.  
Emma R. Hubbard, 10, 110 00—328 98  
*Less* Saratoga Springs, N. E. Cong.  
ch. Ladies' Aux., returned (acknowl-  
edged in July *Herald*), 50 00  
278 98

## NEW JERSEY

Morristown, Dr. G. C. Connett, 1 00  
South Orange, Mrs. John Van Vechten, 5 00  
Wyckoff, Mrs. J. H. Bergmann, 5 00—11 00

## PENNSYLVANIA

Coaldale, 2d Cong. ch. 10 00  
Colerain, Welsh Cong. ch. 6 00  
Jeannette, Mrs. Julia A. Wilcox, 2 00  
Neath, Cong. ch. 5 51  
Philadelphia, Elizabeth L. Peck, 3 00—26 51

## DISTRICT OF COLUMBIA

Washington, 1st Cong. ch., toward  
support Rev. L. S. Gates, 100; Mt.  
Pleasant Cong. ch., 2; Mrs. M. E.  
Catlin, 5, 107 00

## NORTH CAROLINA

Haywood, Woman's Miss. Union, 1 50

## FLORIDA

Orange Park, H. J. Clark, 5 00

## TENNESSEE

Deer Lodge, Cong. ch.	2 50
Nashville, Woman's Miss. Union,	8 50—11 00

## MISSOURI

Bonne Terre, Mr. and Mrs. H. D. Evans,	2 00
Kidder, C. L. Shaw,	1 00
Maplewood, Cong. ch.	25 00
Peirce City, 1st Cong. ch.	35 00
St. Louis, Mary L. Clarke, in memory of Mrs. Elizabeth C. Clarke,	25 00—88 00

## OHIO

Bellevue, Celestia E. Boise,	10 00
Chardon, 1st Cong. ch., Dr. and Mrs. L. T. Goodwin,	5 00
Cleveland, 1st Cong. ch., 14.74; Archwood-av. Cong. ch., 13,	27 74
Greenwich, Cong. ch.	10 00
Norwalk, 1st Cong. ch., toward support Rev. and Mrs. J. H. Dickson,	5 00
Oberlin, 2d Cong. ch., 63.86; Rev. I. W. Metcalf, 25,	88 86
South Lorain, 2d Cong. ch., for Madura,	8 75
Wellington, Edw. West,	10 00—165 35

## ILLINOIS

Buda, Mrs. J. B. Stewart,	15 00
Chicago, New England Cong. ch., 1919; Warren-av. Cong. ch., 7;	
Union Park Y. P. S. C. E., toward support Rev. F. E. Jeffrey, 20,	46 19
Dover, Cong. ch.	100 00
Downers Grove, Cong. ch.	2 00
Evanston, 1st Cong. ch., toward support Rev. D. C. Greene,	88 25
Galesburg, M. C. Bates,	10 00
Galva, Cong. ch.	48 50
Geneseo, Miss Etta Chambers,	5 00
La Harpe, Miss Lucy S. Maynard,	1 00
Lyonsville, Cong. ch.	10 48
Marseilles, J. Q. Adams,	25 00
Oak Park, 4th Cong. ch., 9; Mr. and Mrs. Frank Kimball, 100,	109 00
Waverly, Cong. ch.	11 35
Woodburn, Cong. ch.	28 00—499 77

## MICHIGAN

Benzonia, C. W. Dunn,	5 00
Calumet, E. S. Grierson,	10 00
Central Lake, Cong. ch.	1 20
Flint, 1st Cong. ch.	15 00
Fremont, Cong. ch.	13 15
Grand Rapids, Barker Memorial Cong. ch., Ladies' Miss. Soc.	2 00
Imlay City, 1st Cong. ch.	13 00
Kalamazoo, Samuel N. Bichore, 5;	
Mrs. F. C. Burrowes, 5,	10 00
Ypsilanti, Mary M. Steagall,	5 00—74 35

## WISCONSIN

Beloit, O. J. Stiles, 5; Friend, 20,	25 00
Burlington, Cong. ch.	43 30
Clinton, Cong. ch.	5 00
Curtiss, Zion's Ger. Cong. ch.	2 00
Eagle River, 1st Cong. ch.	4 00
Eau Claire, Mrs. A. Stepf,	8 00
Endeavor, Mrs. S. S. Dewey,	20 00
Menasha, L. J. Pinkerton,	5 00
Milwaukee, Hanover-st. Cong. ch.	10 00
Poyssippi, Cong. ch.	1 00
Red Granite, Cong. ch.	1 00
River Falls, Cong. ch.	2 50
Sun Prairie, 1st Cong. ch., 10.98;	
F. C. Gibbons, 5,	15 98
Token, Cong. ch.	2 00
Union Grove, Cong. ch.	18 48
West Salem, Cong. ch.	9 05
Whitewater, Cong. ch.	14 00
Williams Bay, Cong. ch.	7 26
Wyoming, Cong. ch.	2 00—195 57

## IOWA

Alexander, Cong. ch.	4 00
Aurelia, Cong. ch.	10 50
Cherokee, Cong. ch.	5 60
Des Moines, M. H. Smith,	5 00
Fort Dodge, Miss Julia H. Haskell,	5 05
Gardner Prairie, Cong. ch.	10 00
Hiteman, Samuel Williams,	1 00
Maquoketa, Mrs. L. D. Lyman,	5 00
New Hampton, Ger. Cong. ch., of which 2 from Woman's Miss. Soc.	5 00
Salem, Mary A. French,	1 00
Sheldon, R. W. Aborn,	100 00
Traer, Friend,	20 00
Victor, Cong. ch.	16 55
Waterloo, Mrs. Marion L. Easton,	5 00
Webster, Cong. ch.	3 83
Webster City, Mrs. Frank E. Landers,	1 00—198 53

## MINNESOTA

Cream, Mr. and Mrs. R. Fields,	2 00
McIntosh, 1st Cong. ch.	5 00
Minneapolis, Lowry Hill Cong. ch.	24 55
Northfield, Prof. W. W. Payne,	5 00
Rochester, W. J. Eaton,	50 00
Sherburne, 1st Cong. ch.	7 90
Spring Valley, H. H. Steffens,	2 00—96 45

## KANSAS

Chapman, Cong. ch.	2 45
Kansas City, 1st Cong. ch.	11 50
McPherson, Cong. ch.	9 00
Manhattan, Harvey Marshall,	5 00
Overbrook, J. A. Kesler,	2 00
Wakefield, Cong. ch.	55 50
Wellington, Cong. ch.	6 50
Wheaton, Cong. ch.	7 45—99 40

## NEBRASKA

Aurora, 1st Cong. ch.	15 60
Benson, Cong. ch.	6 00
Blair, Cong. ch.	9 00
Burwell, Cong. ch.	5 00
Hastings, Hans Hansen,	25 00
Milford, F. S. Johnson,	5 00
Petersburg, Cong. ch.	2 21
Princeton, Ger. Cong. ch.	10 00
Rising City, 1st Cong. ch.	11 15
Stockville, 1st Cong. ch.	5 50
Sutton, H. B. Battishill,	11 40
Waverly, Cong. ch.	8 50
Weeping Water, E. E. Day, 5; Mrs. P. A. Wade, 3; Mrs. John Domingo,	
1; Emily Fenn, 1,	10 00
York, 1st Cong. ch.	44 00—168 36

## CALIFORNIA

Berkeley, 1st Cong. ch.	10 00
Glen Ellen, Cong. ch.	14 50
Kenwood, Los Guilicos ch.	8 25
La Mesa, 1st Cong. ch.	17 10
Los Angeles, Pico Heights Cong. ch., 5; Brooklyn Heights, Cong. ch.	
Ladies' Aid Soc., 1.25; Frank Bacon,	81 25
75,	
Niles, Cong. ch.	5 75
Ontario, Bethel Cong. ch.	151 85
San Francisco, Plymouth Cong. ch., add'l, 1; Mrs. H. T. Pitkin, 20,	21 00
Saticoy, Cong. ch.	5 00
Soquel, 1st Cong. ch.	8 00—322 70

## OREGON

Forest Grove, Cong. ch.	10 00
Willsburg, Cong. ch.	10 00—20 00

## COLORADO

Boulder, Mrs. H. D. Harlow,	25 00
Collbran, Rev. G. A. Chatfield,	5 00
Denver, 1st Cong. ch.	60 00
Longmont, G. D. Rider,	15 00—105 00



## WASHINGTON

Columbia, Y. P. S. C. E., for native preacher, Madura,	5 40
Ritzville, Zion Ger. Cong. ch.	25 00
Seattle, Pilgrim Cong. ch.	25 00—55 40

## NORTH DAKOTA

Cooperstown, Park Cong. ch.	2 00
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## SOUTH DAKOTA

Armour, Miss De Ette Lang,	50
Canton, Cong. ch.	5 86
Elk Point, Mr. and Mrs. W. J. Fink,	10 00
Erwin, 1st Cong. ch.	7 75
Milbank, 1st Cong. ch.	22 66
Myron, Cong. ch.	3 50
Rapid City, Y. P. S. C. E., for native worker, Foochow,	13 25
Vermilion, J. E. Todd,	5 00—68 52

## MONTANA

Great Falls, 1st Y. P. S. C. E., toward support C. C. Fuller,	10 00
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## WYOMING

Green River, Cong. ch.	3 50
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## UTAH

Salt Lake City, 1st Cong. ch.	43 26
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## FOREIGN LANDS AND MISSIONARY STATIONS

Micronesia, Ruk, native churches,	123 70
China, Pang-chuang, Gertrude and Grace Wyckoff,	25 00—148 70

## MISSION WORK FOR WOMEN

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VERMONT.—Sherburne, Jun. Y. P. S. C. E.	3 78
MASSACHUSETTS.—Amesbury, Union Cong. Sab. sch., 10; West Hawley, Y. P. S. C. E., 8.03,	18 03
CONNECTICUT.—Groton, Cong. Sab. sch., 5.25; Haddam, do., 4,	9 25
NEW YORK.—Brooklyn, Park Y. P. S. C. E., 6; East Ashford, Y. P. S. C. E., 3; Lebanon, Union Y. P. S. C. E. (Cong. and Baptist), 3.56,	12 56
NEW JERSEY.—Plainfield, Cong. Sab. sch.	10 00
PENNSYLVANIA.—McKeesport, 1st Cong. Sab. sch., 15; Mt. Carmel, 5,	20 00
ALABAMA.—Beloit, Y. P. S. C. E., for work in Japan,	5 00
ILLINOIS.—Buda, Cong. Sab. sch., birthday	

box, 5.30; Highland, Y. P. S. C. E., 6.25; Stark, do., for work in Turkey, 5,	16 55
MICHIGAN.—Leonidas, 1st Cong. Sab. sch.	1 00
WISCONSIN.—Evansville, Jun. Y. P. S. C. E., 8; New Chester, Cong. Sab. sch., 1.51,	9 51
IOWA.—Aurelia, Y. P. S. C. E., add'l, .57; Cherokee, 1st Cong. Sab. sch., 5; New Hampton, Ger. Cong. Sab. sch., 3,	8 57
KANSAS.—Wakefield, Y. P. S. C. E., 5; Wheaton, Cong. Sab. sch., 1.19,	6 19
NEBRASKA.—York, 1st Cong. Sab. sch., 3 41, and C. E. Soc., 10,	13 41
CALIFORNIA.—San Mateo, 1st Cong. Sab. sch., 5; Soquel, 1st Y. P. S. C. E., 10,	15 00
WASHINGTON.—Rosalia, Union Y. P. S. C. E.	5 00
	161 35

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IOWA.—Cedar Falls, Y. P. S. C. E., 5; Earlville, do., 5; Milford, do., 5; Victor, do., 1.76, all for White Fund,	16 76
MINNESOTA.—Brainerd, People's Y. P. S. C. E., 1; Minneapolis, Pilgrim Y. P. S. C. E., 25, both for Haskell Fund,	26 00
NEBRASKA.—Arberville, Y. P. S. C. E., 5; Trenton, do., 8, both for Bates Fund,	13 00
COLORADO.—Colorado Springs, 1st Y. P. S. C. E., for Albrecht Fund,	25 00
NORTH DAKOTA.—Amenia, Y. P. S. C. E., for Haskell Fund,	1 85
	139 11

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VERMONT.—Georgia, Cong. ch., for work, care Rev. A. W. Clark, 6.25; Ludlow, Y. P. S. C. E., for boys' school, Ing-hok, 10; Sherburne, Y. P. S. C. E., for pupil, care Rev. Wm. Hazen, 10,	26 25
MASSACHUSETTS.—Arlington, Sab. sch. class Cong. ch., for work, care Miss F. E. Burrage, 5; Cambridge, Y. P. S. C. E. Prospect-st. ch., for student, Foochow College, 10; Chicopee, Mrs. Sarah L. Woodin, for work, care Rev. E. H. Smith, 4, and for hospital, care Dr. H. N. Kinnear, 4; East Lexington, Miss E. O. Nichols, for Ponasang Hospital, 1; Everett, Washburn Y. P. S. C. E., for native helper, care Rev. E. P. Holton, 15; Newburyport, Belleville Y. P. S. C. E., for work, care Rev. J. H. Roberts, 10; Taunton, Winslow Cong. ch., for native preacher, India, 75,	124 00
CONNECTICUT.—Ansonia, Mrs. Stark-weather, for use of Miss Johanna L. Graf, 5; Greens Farms, Y. P. S. C. E., for pupil, care Rev. W. P. Elwood, 15; Haddam, Friends, for orphanage, care Dr. G. C. Reynolds, 15; Hartford, Mrs. E. C. Russ, for pupils, care Rev. B. K. Hunsberger, 50; New Haven, Clifford and Josephine Newton, for medical work, Adana, 25; New London, P. Le Roy Harwood, for Boys' Boarding School, Ing-hok, 10; Norwalk, Mrs. H. S. St. John, for Ponasang Hospital, 2; Norwichtown, Cong. ch., for Boys' Boarding School, care Rev. E. H. Smith, 10; West Haven, 1st Y. P.	

S. C. E., for native worker, Foochow, 24; West Suffield, Benj. Sheldon, for Pon- asang Hospital, 1,		
NEW YORK. — Brooklyn, Central Cong. ch., of which 100 for work in Madura and 100 for work in Marathi, 200; Clifton Springs, Mrs. C. D. Dill, for Ponasang Hospital, 2; Java, Dilworth M. Buck, for do., 1; New York, Mrs. L. S. Youngman, for medical work, Adana, 5; Sherburne, Mrs. Mary E. Lathrop, for do., 10; do., Mrs. Dietz, for do., 5; Union Falls, Margaret B. D. Lyman, for Ponasang Hospital, 2; Yonkers, J. C. Havemeyer, for school building, care Miss Eliz. Clarke, 20,	157 00	
NEW JERSEY. — Englewood, Miss C. B. Convers, for Ponasang Hospital, 1; Pater- son, J. A. Jameson, for do., 5,	245 00	
PENNSYLVANIA. — Paradise, R. L. Chitten- den, for Ponasang Hospital, 3; Philadel- phia, S. D. Jordan, for Lend-a-hand Fund, Ceylon, 5; Wilkesbarre, Augusta M. Hepburn, for Ponasang Hospital, 1,	6 00	
NORTH CAROLINA. — Linville, Cornelius Teal, for Ponasang Hospital, 1	9 00	
INDIANA. — Lakeville, J. F. Rose, for Pon- asang Hospital, 1	1 00	
MISSOURI. — Hermann, Ed. Kehr, for Ponasang Hospital, 1	1 00	
OHIO. — Cleveland, Cong. ch., for use Rev. C. S. Sanders, 3; Genoa, Mrs. Lydia A. Deering, for Ponasang Hospital, 2; Ober- lin, "One Interested," for work, care Miss M. T. Noyes, 50,	55 00	
ILLINOIS. — Chicago, Grace Y. P. S. C. E., for pupil, care Mrs. R. Winsor, 25; Mon- mouth, Clarinda Norcross, for Ponasang Hospital, 7; Pontiac, Mrs. M. L. Clark, for do., 3; Roseville, Mr. and Mrs. L. C. Axtell, for two native helpers, care Rev. F. M. Chapin, 70,	105 00	
WISCONSIN. — Delavan, Friend, for Pon- asang Hospital, 50	50	
IOWA. — Ames, Dr. and Mrs. James Brad- ley, for orphans, India, 40; Clinton, C. Johnson, for Ponasang Hospital, 1; Corning, Through Mrs. F. W. Munns, for work, care Miss E. M. Chambers, 11.25,	52 25	
MINNESOTA. — Minneapolis, Mrs. J. S. Pillsbury, for Ponasang Hospital, 10 00	10 00	
NEBRASKA. — Hay Springs, Y. P. S. C. E., for Melur School, 2; Neligh, Y. M. C. A., Gates Academy, for pupil, Marathi, 15,	17 00	
CALIFORNIA. — Pasadena, Mr. and Mrs. E. J. Mayo, for Ponasang Hospital, 3 00	3 00	
WASHINGTON. — Ritzville, Zion Ger., for school, care Mrs. Otis Cary, 26 50	26 50	
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TURKEY. — Cesarea, Mrs. W. S. Dodd, for organ, care Rev. H. K. Wingate, 50 00	50 00	

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VERMONT. — Barnet, Cong. Sab. sch., .30; Brookfield, 2d Cong. Sab. sch., 4; Mont- pelier, Margery Burbank, .10; St. Johns- bury, East, 3d Cong. Sab. sch., 2.75, 7 15	
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NEW YORK. — Carthage, 1st Cong. Sab. sch., 5; Catskill, Mrs. John Doane, .60; Lebanon, Cong. Sab. sch., 3.20; Oswego, do., 5, 13 80	
MISSOURI. — Noble Cong. Sab. sch., 30	
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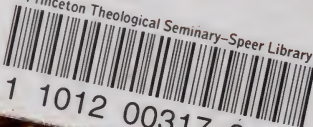
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